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Kistler, Loyd Knight

The irrepressible conflict;  
or, How some can...

Bunker Hill, Kansas

1921

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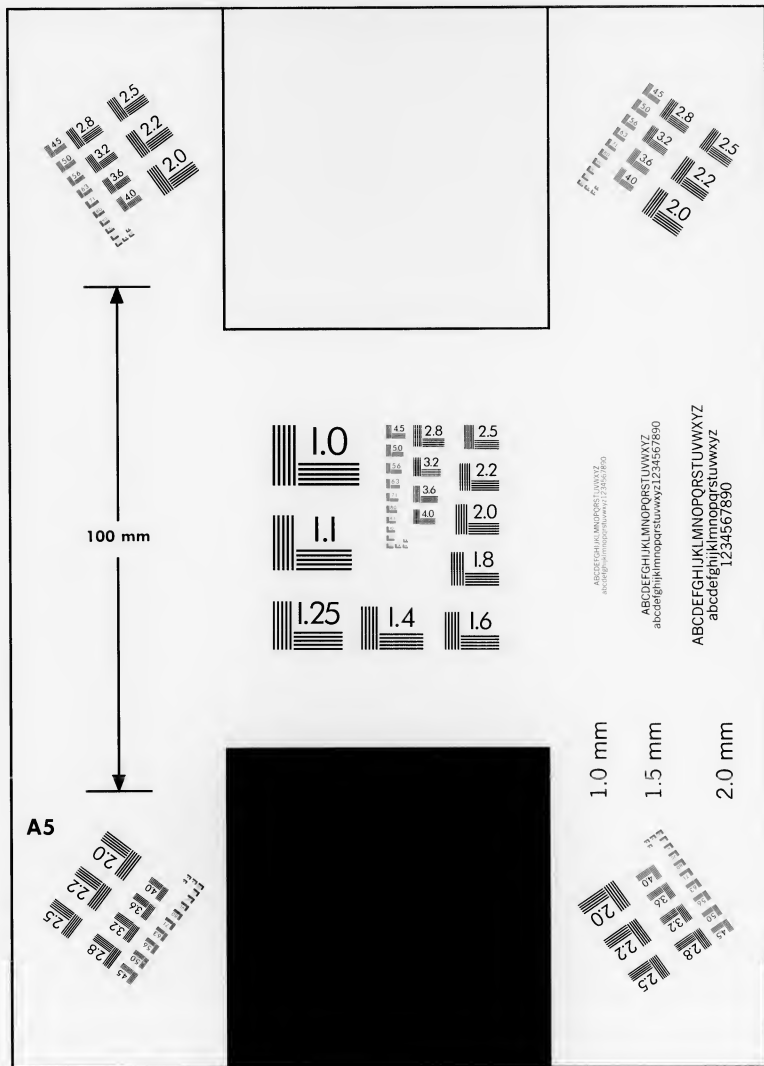
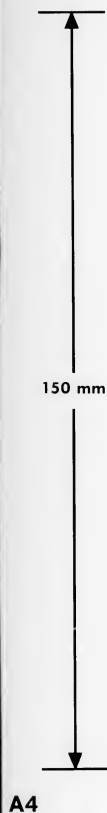
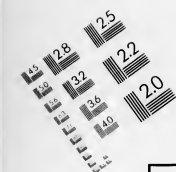
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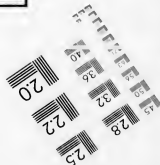
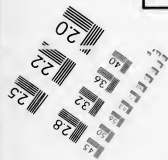
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# THE IRREPRESSIBLE CONFLICT

OR

How Some can Enjoy the Fruits of the Labor of  
Others, Legally, Respectably and Honorably,  
While Those, on Whose Backs They Ride,  
Complain Fervently, Reverently and In-  
consistently, and Bow To Their Bur-  
dens as a Duty almost Divine.

BY

LOYD K. KISTLER

AUTHOR OF

UNCLE SAM AND HIS REVENUE  
POLITICS AND ITS APPLICATION  
SLAVERY: WHAT IS IT

BUNKER HILL, KANSAS, SEPTEMBER 15, 1921

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BUNKER HILL, KANSAS, SEPTEMBER 15, 1921

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Compliments  
of  
The Author  
Loyd K. Kistler  
Bunker Hill Kan.

Born Sept 16<sup>th</sup> 1847  
St. Louisville Perry Co. Pa.

Enlisted Sept 2<sup>nd</sup> 1864  
Discharged June 1<sup>st</sup> 1865  
St. Alexandria Va.

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## INTRODUCTION

### LINCOLN ON LABOR

"Labor is prior to and independent of capital. Capital is only the fruits of labor and could not have existed if labor had not first existed. Labor is superior to capital and deserves higher consideration. I bid the laboring people beware of surrendering the power which they possess—and which if surrendered will be used to shut the door of advancement for such as they—and fix new disabilities and burdens upon them until all liberty is lost."

The foregoing is found in Lincoln's speech made in N. Y. City in 1860. From the language I would infer that he believed that those who labored should have some chance to say something about the value of their labor.

The chattel slave was allowed his food, shelter and clothes for his labor, hence no advancement. He could never employ labor, because a master got all the surplus wealth he created.

In June, 1914, our Vice President, Thomas Marshall, told 120 graduates of the University of Maine that the laborer then received less than one-fifth of the wealth produced by capital and labor as his wages and suggested that this was not enough and enjoined those students to exercise their influence in getting labor a greater share. These questions the writer aims to discuss in this volume.

It is also recorded that Lincoln, fourteen years before he became President, said: "Inasmuch as most good things have been produced by labor it follows that all such things by right belong to those whose labor produced them."

But it has so happened in all ages of the world that some have labored and others have, without labor, enjoyed a large portion of the fruits. This is wrong and should not continue. To secure to each laborer the whole product of

his labor, or as nearly as possible, is a worthy subject of any good government.

From which we might infer that an attribute of government might be the regulation of the trade of commodities produced by different classes of laborers, in order to prevent excessive profits on one hand and excessive losses on the other, as is the case now, while prices are made by so-called Chambers of Commerce, grain brokers, or boards of trade, aggregations of citizens whose main aim is to exploit the people and pile up profits at the expense of the general public.

The writer also contends that the government that makes the money for the people, should also do the banking for the people and thus dispose of usurers.

It is along these lines that I write, taking my start from an article published in the North Dakota Leader, "How Usury was Named Interest."

When you get through you may be able to comprehend how many live without labor, "legally," and be ready to get rid of "shirkers" on economic lines. At least we hope so.

Yours truly,

LOYD K. KISTLER

## HOW USURY WAS NAMED INTEREST

Kansas Man Tells how Change of Name Made Sin Moral and  
Crime Legal.

Bunker Hill, Kansas, April 6, 1920.

To North Dakota Leader:

In your paper of March 27th you had an article headed: "Martin Luther's Opinion of Usurers and Profiteers." I would like to give another version of his position. I have a brother who teaches in a theological seminary and of course they have endowments and we have had arguments as to the morality of the thing called in our day interest, a name invented in the days of Cromwell. I find in the new Standard Encyclopedia, Vol. XII, this: "In the ancient times interest was always usurious as it is in the East at the present day." The Mosaic law prohibited the taking of interest: Exod. 22:25; Lev. 25:35-37; Deut. 23:20; Matt. 5:24. The fathers regarded interest as usury and therefore a species of robbery, and this opinion prevailed in the church till the sixteenth century and numbered Luther and Melancthon among its defenders. Calvin appears to be the first theologian who propounded the modern distinction between interest and usury. Drew the historian says that when Cromwell indorsed this view and legalized usury it so delighted the Jews that they believed him to be the promised Messiah to give them the dominion of the world and instituted a worship of him in their synagogues, which Cromwell promptly suppressed, but permitted these most devastative practices. All through these ages to that time the churches, both Catholic and Protestant, warred upon usury with the same consistency and persistency that they did upon the other deadly sins, but thereafter churchmen became comparatively luke-warm. The term **usury** fell into disuse and the word **interest** was substituted.



Hume the historian refers very quaintly but pointedly to this substitution as a "lucky accident in language which has great effect upon men's ideas." Luther's version as I have it is pretty rough logic. He should have said: "The heathen could reckon from their reason that a usurer was a quadruple thief and murderer. But we Christians honor them so much that we fain would worship them for the money they have, the one who sucks from another his substance or robs or steals is as much a murderer (in his own heart) as he who would starve another to death or destroy him. Little thieves are hanged or stretched upon racks in prisons—big thieves go about in gold and silks. And hence there is no greater enemy of man on earth (after the devil) than a usurer, for he seeks to be god above all men."

There is more of it but since we are endowed with the faculty called reason each can get a basis for much thought on this line from this history.

The "irrepressible conflict" of our day is based on the fact that those who create wealth by labor for wages agree that dollars earn wages without creating wealth. It is a "house divided against itself." The intellectuals have outwitted the workers and kept them, as it were, slaves. The Jew is a race without a country but they can help to promote this theory and thus rule the world.

Was David Starr Jordan wrong when he said more than ten years ago that the Rothschilds were the real rulers of Europe since the battle of Waterloo?

Was Ex-Senator Pettigrew wrong recently when he said "The seat of our government lies in Wall Street"?

Why put \$10,000 in a piece of land and labor to get your subsistence and the subsistence of others when the same loaned to a neighbor will return you \$800 or \$1000 a year to live on?

Finally, brethren, why do we not all be usurers? In about six months we would about all land in the Happy Land of Canaan, where governors would not need volunteers to dig coal—like in Kansas.

The above appeared in the North Dakota Leader of Fargo, April 17, 1920. The headlines were invented by the editor and I think they are appropriate.

L. K. KISTLER.

In February, 1919, I was in the office of the Salina Daily Union and I told the young man who was managing the paper that I had formulated the theory that, since the Creator had said: "In the sweat of thy face shalt thou eat bread," one dollar has never earned another dollar in 10 years, nor in 15 years, nor in 20 years. He then said, "Nor in a thousand years." I said: "Young man, you have the idea. In the mind, muscle and machine lies the power to get from the storehouse of nature those necessary comforts that sustain life in all its forms." Money is a commodity provided by governments to simplify the exchange of products. Governments could do the banking better than individuals as it does the distributing of the mail. Then what we paid for the use of money would serve as a tax to support our government and pay the salaries of the agents who loaned the government money and took care of the deposits of the people. Interest rates would then be uniform all over the nation and a rate of two or three per cent a year might be sufficient and thus the people would be relieved of the burden of supporting a banking class whose greed knows no bounds and which acknowledges the power of no government to curb its rapacity. Interest rates are increased at will by this banking class and today a cry goes up from the people to be relieved of this burden as in the days of Nehemiah, or as in the days when Moses interceded with Pharaoh, King of Egypt, to lighten the burdens of Israel.

Truly has David Starr Jordan said: "Just so long as we are foolish enough to believe that our right to labor or to trade must be obtained by paying tribute to a banking class, instead of our own inherent power, we are completely enslaved and far less certain of our living than if we sold the bodies of ourselves and our children to a literal master."

We are told that the interests of capital and labor are identical. In the same manner the interests of the slave holder and the slave were identical. Life was the only thing of value to either. But the slave worked to feed both. A gentleman who has dollars is allowed both interest and profit as wages for his dollars and as dollars do not create wealth any more than a slave-holder, the ultimate effect is—slavery. The slave holder had a care for his slave. Capitalism is concerned only in wages for dollars. Capitalism gets the property labor produces, but produces none. A thief or robber gets the property labor produces but produces none. Why agree to one and not the other?

Hence I conclude that while dollars earn property in competition with labor that creates property, the labor question will not be settled. The European plan of slavery was the control of labor by the control of money.

By this method slavery is not confined to any particular race. It divides the world into two classes, one that lives by the wages of money and another by the wages of labor or service. Its existence is based on a violation of the tenth commandment. It has built up a civilization based on avarice on earth and happiness in heaven. And while it lasts it will be robbery, murder, and war.

In Lev. 22:35-37 we read: "If thy brother be waxen poor, then thou shalt relieve him. Yea, though he be a stranger or sojourner, that he may live with thee. Take thou no usury of him nor increase, but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury nor lend him thy victuals for increase."

The above is not a man-made statute but if put into practice it would produce a feeling of brotherhood not formed in our present system. Our present method promotes a system akin to that of master and slave. In a later day Solomon said: "The borrower is servant to the lender."

Money in itself is neither wealth nor capital. It is a certificate of wealth and is made by governments. It is a sort of promissory note and if made of paper is redeemable by that government in gold or silver, which is a commodity produced from nature by labor. Neighbors give each other promissory notes for material things which may have been money, a load of grain, a domestic animal or a machine, which note can be redeemed at a future time in money or other material thing at the option of the holder.

The scripture follows up the effect on society caused by the taking of wages for money. In Ezekiel 22:12-14 we read, "Thou hast taken usury and increase and thou hast greedily gained of thy neighbors by extortion and hast forgotten me saith the Lord God. Behold therefore I have smitten mine hand at thy dishonest gain which thou hast made. Can thine heart endure or can thine hands be strong in the days that I shall deal with thee?"

A paper recently said that the first people in Poland to flee from the Russian Bolsheviks were the profiteers. They have in their constitution the words of Paul. "He that will no labor shall not eat." They are simply putting the em-

phasis on labor, the medium by which good things are obtained. The capitalist world puts the emphasis on the wages of money and has invented many schemes whereby interest and profit or wages for dollars may be obtained. Prominent among these are the various license systems, the tariff system and the national bank system that takes the lead of all systems of grafting the public. In 1909 the national banks reported a profit of 121 million dollars. In 1919 they reported one billion dollars in profits. And now the interest rates are being increased in all banks.

I do not know how labor will stand the pressure of paying 10 or 12 per cent interest on 33-cent dollars, with a trading profit allowed commercial interests of 40 to 60 per cent.

These questions are being discussed daily, but likely from a false economic basis. Earning power lies in labor or applied force. Dollars do not earn. You only loan a neighbor your money when you do not need it, and he gives good security for its return. According to the laws of labor and enlightened intercourse among men as laid down by the moral law, a return of this loan is all divine justice requires. That is what Christianity is designed to teach. I will now call your attention to Nehemiah 5. There we see that "some borrowed money because of dearth, and some to pay the king's tribute, and they said our flesh is as the flesh of our brethren, our children as their children; lo, we bring into bondage our sons and our daughters to be servants, neither is it in our power to redeem them, for other men have our lands and our vineyards. And Nehemiah said, I was very angry when I heard their cry and these words. Then I consulted with myself and rebuked the nobles and the rulers and said unto them, ye exact usury every one of his brother. And I set a great assembly against them (Bolshevik), and I said unto them, we have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren, or shall they be sold unto us? Then they held their peace and found nothing to answer. Also I said: It is not good that ye do; ought ye not walk in the fear of our God, because of the reproach of the heathen our enemies? I pray you, let us leave off this usury. Restore, I pray, to them, even this day, their land, their vineyards and their houses, also the hundredth part of the money, and of the corn, the wine and the oil that ye exact of them. Then said they, we will re-

store them, so will we do as thou sayest. Then I called the priests and took an oath of them that they should do according to their promise." In our day, according to our ideas of civilization, a man who would advocate such doctrines would be regarded as an anarchist, a disturber of the peace, fit only for an insane asylum or a prison. We may think our wisdom exceeds the wisdom of the early fathers of the church who regarded usury as a species of robbery. It is a species of robbery in that it transfers some of the property your labor created to the man who has money (certificates of wealth). It increases the burden on your less fortunate brother and lessens yours. A later scripture said: "Bear ye one another's burdens." In the 26th chapter of Leviticus we find this: "If ye walk in my statutes and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase and the trees shall yield their fruit."

In the New Testament we read: "There was a man sent from God whose name was John." There was one John the Baptist who preached in the wilderness. He was a peculiar character. It might not have been safe for him to have preached in the town. Some Pharisees and Sadducees came to him to be baptized and were greeted with very uncouth language thus: "O ye generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." A viper in those days was a "biter," one who took advantage of his neighbor in trade or a usurer. Martin Luther may have gotten his suggestion from this when he said, "The heathen could reckon from his reason that a usurer was a fourfold thief and murderer." "If ye lend expecting a reward, what thanks have ye? Do not even the gentiles the same? But when the blind lead the blind they are both likely to fall into the ditch." The priests of Israel were supposed to understand and teach the law, and as this was of great importance, they were to receive a tenth of the material wealth for their services. Our preachers and priests do not appear to understand whether our laws governing our trade and other relations are right or wrong, moral or immoral. We found the voting church and priests voting with the saloon keepers and license parties while they made a feeble effort at denouncing the iniquity in the Sunday School, prayer meeting, etc.

Today we have a few statesmen and some preachers denouncing profiteers but they fail to see that the father of all

profiteering is the world's banking system. And this time again we will see them lined up with the grafter in their old parties of graft and greed, parties that promote avarice for a price and special privilege for a reward. And while the wedge of gold is hid in the tent victory for justice will not be attained. While a few control the natural resources and the masses are hired for a wage there will be less of security to our nation than when a few were the chattel slaves of a literal master.

Before this world war the Germans were increasing their trade in French colonies in Africa in spite of the tariff laws the French had in their colonies. This I read a few days ago in a newspaper. The poor, simple, honest hard-working farmer and laborer of these United States has been taught for 100 years that a tariff is made to keep cheap foreign goods out. This, dear honest soul, is not the intent or purpose of a tariff. The intent of a tariff is to rob all labor in any country and more especially in our country, and thus make millionaires more and more plentiful so that we can boast of our wealth by the number of millionaires we have. Other good people in Europe could boast of how many palaces their kings, lords and dukes could have as a basis of wealth and pride. It is true we are citizens of the United States, but Mr. Taft while president told us: "Reciprocity should not make any difference to the American farmer, since the price of the Canadian farmers' grain as well as the American farmers' grain was made at Liverpool, England, the world market. Since England makes the price of our farm products, the American farmer like the Canadian farmer must be a subject of England. How is this: an American citizen and a British subject. Great honor to us. And you can have 313 prices for your grain and cattle and cotton and wool each year, whereas your poor neighbor who makes your wagon or wheelbarrow has to be contented with one. But that one may cover the cost of production so that he can live if he can sell or trade his wares.

Before he died, Wm. G. Sumner, president of Yale College, said: "As a result of tariffs we have millionaires. They will beget billionaires. These will control the legislatures and the courts. Once they are here the wealth of the country will roll into the hands of the few like the rolling of a snowball. The few having everything and the many nothing, they will organize against the rich and I fear our country will not survive the year 1950."

Lincoln also feared the destruction of our republic by concentrated wealth. These wealthy barons are now telling us that communists and socialists will destroy our government and civilization. We had a good example of civilization in Europe lately, a kind that we could not recommend very highly to the heathen Chinese. A civilization based on avarice will sooner or later work out its own destruction. A civilization based on the moral law will eventually get the interest section and the section on profit and loss out of our arithmetics.

The man in the New Testament who got a great crop and proposed to live on it many years had not robbed anyone by the profit system in trade, nor the banking system of money as we have it, nor by having a coal mine or large tract of timber with laborers giving him the greater part of the wealth their labor got, nor by selling watered whiskey, yet we may wonder wherein he did sin that he was so summarily dealt with. If he had been a good socialist he would have proposed dividing or trading with his neighbors for their wares. Then we have the story later of Annanias and his wife who were afraid to be communists, losing their lives.

All of this puzzles me, for as I go about I find the man who has much goods laid up for many years always held in high esteem regardless of how he got it. Preacher, priest and college professor regard him as a man with brains and superior intellect, especially if they have been to some particular college. But we are not to judge a man by the abundance of the things he possesseth.

During our Civil War a London banker sent our bankers a letter in which he said: "Chattel slavery is likely to be abolished by the war power. This I and my European friends are in favor of; for chattel slavery is but the owning of labor and carries with it the care of the laborer. The modern or European plan led by England is that of capital control of labor by controlling wages. This can be done by controlling money. The money known as the greenback should not be allowed to circulate long as money for we cannot control that." This greenback money was paid out directly by the government to its citizens and soldiers for services rendered and as a people we paid no interest to any citizen for its use as we do for the national bank notes or reserve bank notes. In the last two cases the government virtually gives money to a banking class to loan the people at whatever rates said bankers may decide

upon. These individual bankers never earned a cent of it. Thus we pay tribute to a banking class for the privilege to labor or to trade. We have the inherent power to change this condition at the ballot box. We could have government money like the greenback with government banks in which we paid tribute to no men for our privilege to labor and trade. Then if we deposited our money with the government banks it would be as safe as is your letter in a government postoffice.

Paul said: "The love of money is the root of all evil." Ponzi promised great dividends of 50 per cent in 45 days and millions of dollars soon came his way. He could pay half of it back, and where is the rest? Ask the suckers who stand around holding the sack. There is no excellence without labor. Money does not labor nor create wealth. If you have earned a dollar by creating wealth, it will get the wealth some other laborer has created that you may desire. But if your government printed you a dollar that you had never earned as it does certain kinds of bankers and your working neighbor found it out he would feel aggrieved. Some of us are acquainted with the philosophy of money and the art of wealth production and oppose unjust conditions in government because of our understanding of the relation of justice to injustice.

We all know that General Grant was a great man in many ways, yet he had been taught that money earned wages—taught by prophet, priest and king. Then we find that he gave his money to a broker by the name of Ward in New York City, expecting 10 per cent a month, but within a year there was neither money, Ward or reward and the historian Burr thus describes conditions: "The great commander's final days were not happy. There was an ever-present memory of a trust that had been betrayed. There was in his ear the sound of a crash of a delusion that had been built upon the sand. Back to haunt him again came the poverty that had been his during his youth and early manhood. Ingratitude and dishonesty had taken advantage of his confiding nature. The bolt of financial ruin fell upon him in his latter days and his first thought was for his family." It is about time to learn these confidence games.

Horace Greeley once said that the darkest time in our life is when we contemplate getting a dollar without squarely earning it. But what can we expect of this generation when at every county fair and in many stores games of chance are

taught our young people. All wealth comes from nature and labor gets it.

Value of material things should be determined by the labor cost of production. The law of supply and demand is a dangerous theory. It may suit the dishonest trader, but it has no place in an honest trade in commodities. One man robbing another does not create wealth in any nation. And if the object of government is to institute justice, should not the value of commodities be regulated by government as a matter of justice to all? As it is, it is every man for himself, and the devil take the hindmost.

Raymond B. Price in a book published by a Patriotic Society, Washington, D. C., 1918, "Nine Months of War," says: "The world is just beginning to recognize generally that human beings have inherent rights that cannot be morally balanced against the rights of capital. The man with only a dime in his pocket is no match for the capitalist."

"German patriotism has been founded largely upon Bismarck's far-sighted policy which recognized the right of man to work, to shelter, to reasonable living conditions and freedom from worry against sickness and old age." I am glad that the world—that is, the working, the honest world—is beginning to see that there are inherent rights belonging to individuals, that is, those who labor. But when those who labor and create wealth agree that a man's dollars are entitled to a share of his wealth without labor his economics is on a false basis.

Learned men have said to me: "If I borrow your horse you would expect me to pay for the use of it. Why should I not pay for the use of your money?" I reply: "My horse is an element of labor power. His labor or service creates wealth when rightly applied. He needs feed and his labor provides it and helps to procure yours. My money might purchase you food or tools while you create wealth from which you could procure money to return my loan. If I take more than the original loan, since I have contributed no labor I get some of your labor, hence you are my slave in a degree. That is, your work feeds me; without labor I enjoy the fruits of your labor. You might have a fine flock of chickens and some night some neighbor may come and carry off a few. How you would spatter around about it. But the gentleman who has money and lives by its wages, how we Christians honor him."

How wise we think we are today in comparison with those

intellectual church people of old who regarded it as robbery. We are even wiser than our Creator who gave us the Ten Commandments as an economic law to regulate our dealings with each other here below. We are wise as the devil who promised Christ the kingdoms of this world if He should worship him. If I am a judge of conditions the devil has the kingdoms of this world as yet. Every tree is known by its fruit. Avarice is back of it all. Since man was made a little lower than the angels, human nature should agree with the main tenet of Christianity which is that it is more blessed to give than to receive. But we cannot give only as we get from the labor on the land.

Last year a man in Harrisburg, Pa., put a \$19,000 organ into a church. An old brother said every dollar of it was made by profiteering during the war. And the church and the robber are partners under our system. The thing I want to tell is that the system that has got us is only fit for hell.

We are told that human nature is a desire to always get the best of a trade with your neighbor. That is the essence of covetousness, a thing forbidden in the moral law. But it may seem strange that the German people had such a good government; that they were inspired with patriotism on account of it. Bismarck understood human nature too. He saw to it that profits in trade were regulated and limited and that all had labor. Prof. Price says: "When the last war broke out only two per cent of the people in Germany were unemployed, while there were fourteen per cent in our country and six or eight in England." But avarice again set the German rulers to war for plunder. And the plunder-bunds of all nations had to arise and defend each his own property, the property that labor and toil created.

But our worst enemies may be they of our own household. We pay tribute to a banking class and we are as completely enslaved and far less certain of our living as though we sold the bodies of ourselves and our children to a literal master. Slavery is robbery. As we the people are rulers in a republic, we have the inherent power to make things right. And if we possessed sufficient political wisdom we would curb profiteers and give labor its dues.

Society is divided into producers of wealth and non-producers. We are all consumers as long as we live. The children of Israel gathered manna day by day. When they gathered

a day ahead it stank, I imagine, like some of the great fortunes of our land.

We are living in our nation under the devil's rule of trade as he suggested to Job when he said: "Skin for skin; yea, all that a man hath will he give for his life." And we have no delegated power to stop it. We are at the mercy of a Chamber of Commerce, with headquarters in London or Liverpool, England, its satellites in every city and village in our nation, that dictates prices of commodities without regard to the rights of those who produce them, thus leaving the agricultural class in a state of uncertainty as to the value of his labor. They form granges, farmers' unions and Non-partisan Leagues trying to get justice and better rates in transportation and interest rates on money and prices for grain, yet thus far they have gained but little advantage.

A Non-partisan League paper stated lately that the grange in Colorado had saved its members \$40,000 last year by the business it did. There may be 40,000 members in the state and they may have paid their bankers \$140,000 surplus in interest on money and other interests, surplus profits for all we know, to a like amount.

We are told that Nero fiddled while Rome burned. Nero was a ruler and his nation had slaves. He was not concerned. Slaves had created the wealth of Rome; they could also replace the destruction, perhaps in greater splendor. What mattered a little physical force of mind and muscle for the slaves of Rome were intelligent, mostly captives taken in war.

And our industrial slaves are intelligent and many are artisans—but slaves nevertheless. The Romans had property in slaves. They divided property into three classes: articulate, the slave; semi-articulate, the animal; inarticulate, the tool or machine. This combination produced wealth, the wealth that sustained life in all its forms.

While we had chattel slavery Lincoln said in his Cincinnati speech, Sept. 17, 1859, that in speaking of men the impression was that the negro was not meant; that when negroes were spoken of, brutes alone were contemplated. The same idea may prevail today as was in the mind of the Roman that the worker is but articulate property directing the animal and machine in the production of all wealth that preserves human society. And our owners of wealth and labor and machines may have the same idea as Lincoln charged prevailed in his

day that when men or society was spoken of it meant those who owned the jobs. When Governor Allen of Kansas found that the 13,000 coal miners of Kansas refused to work under the rules of less than 100 owners of mines he said it was dangerous to innocent society. I claim that if society owned the mines (most of society have hands) they would have provided coal in due time and not have been in danger of freezing. When the slave holder of the South lost his slaves he had his land and his hands to work with. Slavery of any kind is a dangerous proposition. But a slavery based on avarice and on wages of money is slavery in its worst form. The chattel slave was insured his living while he could not work and he needed not to beg or hunt for a job. He was hired for life.

Senator Hammond of South Carolina in a speech in the U. S. Senate, March 4, 1858, said that our whole class of manual laborers or operatives, as we call them, were slaves. "Your slaves are hired by the day. They are white, of your own race; you are brothers of one blood." (How like in the days of Nehemiah). "Our slaves do not vote. We allow them no political power. Yours do vote and being the majority they are the depositories of all your political power. If they knew the tremendous secret that the ballot box is stronger than an army with bayonets where would you be? Your society would be reconstructed not by meetings in parks with arms in your hands but by the peaceful process of the ballot box." The old prophet of Israel said: "For lack of knowledge my people are destroyed."

The direct way of getting our subsistence on this earth is to have a chance to labor on the land. Hence the necessity of dividing the land and mines among the people in such a way that all can apply their labor to the land. Those who have no part in the production, transportation and distribution of wealth must obtain their wealth indirectly. Among the classes which live indirectly without assisting in production we find those who live on the wages of money, those who belong to the Chamber of Commerce, who gain in profit by dictating prices of commodities produced by agriculture and stock raising, and the gambler.

Buying and selling does not create wealth. Some time ago I clipped from a church paper a part of a sermon to some college students. The speaker had once been president of the college. It is a good example of how they mix unlike things

together or try to. Sometimes it is done with a hyphen as when some highly educated Republican talks of a free-trade tariff. Most Republicans do not know what a tariff is to save the r souls from purgatory. It is not necessary. Just vote 'er straight and our country is saved.

Lincoln said: "Labor existed before capital; capital is only the fruit of labor." Prof. Andrews in his "Political Economy" says: "Capital is always produced by labor." Now then, money as a commodity is not produced by labor but is a commodity produced by governments. Hence your paper dollar is only a certificate of capital due you in your nation. Gold and silver are products of labor and have a commercial value in trade like any other capital produced by labor. This learned D. D. tells these students: "A second problem calling most loudly for immediate solution is found most tense right here in our beloved America—the reconciliation of capital and labor. Those two are necessary factors in all production and distribution of goods. The world cannot do without either and neither of them can do without the other. They are joint partners, their interests are identical and they should cooperate in complete harmony." Under the chattel slave system of the South we could also claim that the interests of the master and slave were identical. But the slave produced all the wealth that sustained both. But the master lived in a mansion on the best things of the land while his worker lived in a hut. Booker Washington told us that when he was a boy on Sunday they got some molasses on their tin plates and he had it spread itself over the bottom of his plate before he licked it off as that made the supply look larger.

Lincoln said: "A house divided against itself cannot stand." Here we have the gentleman's dollars getting wages without creating wealth while the human being gets wages only while he creates wealth. Herein is where the ancient church fathers saw the evidence of robbery and slavery. We call it capitalism. We might call it barbarism. It is a question the Russian Soviet republic has started out to solve but the capitalist world has harassed them with armies and falsely charged them with crimes they have never committed. But truth crushed to earth will rise again. Slavery and capitalism have their foundation in avarice or covetousness, a mental force that leads men on to crime.

The D. D. then says: "Publicists and statesmen have long

been working on this problem, but have by no means solved it. And so this economic question is a great uncompleted work bequeathed to you of the younger generation." See how the learned D. D. displays his ignorance of a solution, or tries to shove it off on the next generation. The world tomorrow will be very interesting. Here will be a generation with billions of debts on their shoulders to pay tribute on, whereas we in the past only counted national debts in millions. And to whom? To the money power, an unseen and bloodless thing whose existence depends on our subservience to the superstition of sound finance, "hard money," and the "honest dollar," which steadily loses its power to purchase the necessities of life. And this condition depends upon our own ignorance.

He continues: "It should be a challenge both to your patriotism and Christianity, for the interests of state and church alike demand a satisfactory solution. You can make a contribution thereto by helping allay ill feeling and counseling moderation and reason. You can help educate our citizens to a realization of the mutual interests of labor and capital." It appears to me that our people must have been a nation of dullards, for have we not been advised by our learned people for the last hundred years that the interests of capital and labor are mutual? And have we not paid all sorts of interest to capital of from 6 to 36 per cent a year? Yes, the interests of labor and capital are identical. If 6 per cent is right 36 per cent is right if you can get it. If 6 per cent is moral why is 36 per cent immoral? I leave this to theologians.

In June, 1914, Thomas Marshall, vice president of the United States, made an address to 120 graduates of the Maine University in which he said: "Sixty years ago the wage earners received one-fourth of the wealth produced by capital and labor as his wages; now he receives less than one-fifth while capital receives over four-fifths. This may be the cause of much of our unrest. Usurious interest is a thing of the past but usurious profit has taken its place." These young men were to go forth in the world and use their influence against usurious profit. Another instance of shabbing off our job on the next generation. What wise guys they will be after having been led by blind leaders. I fear they will all fall into the ditch.

In 1915 John Skelton Williams, another good Democrat, Comptroller of the Currency, found that 1200 national banks in 41 states were charging usurious interest, from 10 to 100 per

cent. Of these 317 were in Texas, 300 in Oklahoma, 90 in North Dakota, 38 in Montana, 37 in Colorado, 35 in New Mexico, 25 in South Dakota, 33 in Idaho, but only 5 in Kansas. Then he sent a circular letter to these banks asking them to desist from these practices as it was a burden on the people, and likely to prejudice the people against the banking business generally. In one state he found 131 national banks that charged from 15 to 24 per cent, 67 whose rates were between 25 and 60 per cent, 22 that charged from 60 to 100 per cent and 26 whose rates were 100 per cent or more. Mr. Williams was a good Democrat to admonish these "good" bankers to have mercy on we poor ("brothers to the ox") freemen.

A wealthy old farmer near Manhattan, Kansas, last year gave out 20 pigs to 20 to boys to get prizes on them later. He asked all who would like to be bankers to stand up. Twenty arose. He said he did not want to be a banker. He preferred to be a farmer. It is astonishing how fast the wages of dollars accumulate property—without either earning or creating. Your money question will not be solved until governments that make money also control the circulation of it by using the banking in the interest of all the people. As it is money owns the government, the courts and legislatures. And the power of the people to change things lies in the ballot.

Before Roscoe Conkling died he said to his friend, Nathaniel Page: "We have two parties in this country; and what are they? They have been going down, down, until now they have almost reached the lowest depths; what a commentary upon the politics of a great republic. They represent two colossal organic appetites thirsting for spoils. The two parties are like two beasts trying to devour each other. The American people are intelligent and far above the average citizen of the old world. The men that make laws for them on Capitol Hill do not represent them; they represent the saloon and the debauched elements of our country."

In our day our children are encouraged to play and read fiction. Fiction does not educate the citizen in the requirements of the government. And as we are all rulers our acquirement of justice in government will be attained when we get into a political party that outlines in its platform the principles upon which justice in government may be obtained. These principles must coincide with the code of morals outlined in the moral law as given to Moses. We need a new party with

the relation of capital and labor shown in its true light. It is moral, mathematical, economic and scriptural truth that will finally make the world free, and justice in government a reality instead of a travesty.

The liquor traffic promoted a false appetite and a diseased stomach and our government and the saloon keeper reaped great profit. Avarice or covetousness is a disease of the mind that promotes profiteers who get your cash for investments from which many lose all.

The country is burdened by paying dividends on watered stock in railroads, packing houses, land, and high rents on buildings as well as high interest and high profits. Appeals were made last winter to the Comptroller of the Currency, to the President of the Reserve Banks, and to Mr. Houston, Secretary of the Treasury, to stay the increase of interest rates but to no avail. The class that lives from the wages of dollars naturally must have the wages of their money increased to correspond with the price of commodities the same as the union man the wages of his labor. But who pays? Labor finally pays all, and supports a class that lives without labor, a class that lives by interest, rent and profit.

"Land is not wealth," says Prof. Andrews, D. D., LL. D., in his Political Economy. (I put these capital letters after his name to show you that he is high scientific authority). Question: If land is not wealth, what is it? It is a portion, or all, or any of the earth's surface where labor can procure things necessary for our comfort and existence. The things of intrinsic value to each of us are our lives and our power to labor to support those lives. Lincoln argued that the Creator made us all alike, with hands to labor, to feed our mouths; hence, he did not intend that any man should labor to feed another. But we have violated this law in such a manner that a cry is going up over the world for a release from this bondage. The secret of this bondage lies in the agreement by society that money earns wealth without creating any.

We have stated that a great man told some college students that labor got less than one-fifth of the wealth it created for its wage. Did it not occur to you to ask who got the four-fifths, and how, and why, and what was done with it? Well, the worker lived on one-fifth and the one who got the four-fifths traded and traded it off and became a millionaire. Mr. Capper when governor of Kansas began to tell us of profiteers.



hogs and millionaires and after he became U. S. senator keeps it up but has failed to tell you that it is the wages of dollars that is the cause. It is the European system of the private control of money and control of trade and industry that made these millionaires and now billionaires. He tells us there are more than 20,000 but only 13 are farmers. In our day we are told of farm land being worth \$100 an acre in places, \$200, \$300, \$400, etc., in other places. I ask what for? I fear you get watered stock into land as well as in railroads, packing houses, mills, factories, and then demand dividends. But since the farmer has nothing to say about the value of anything nature gives him for his labor he is at a great disadvantage in getting dividends. And since he has nothing to say about the value of anything he buys or trades for, he ought to be satisfied if he gets a good living after settling with his masters, the Wall Street gamblers, Chamber of Commerce and private banker.

The State of North Dakota has started out to do a banking business for the people, and has reduced interest some. But it should be a government business and then what we paid to the government for the use of money would support it. For poor old Uncle Sam has nothing except what his children give him.

McVane, in his Political Economy, says: "Land is not capital, a coal mine is not capital, a tree in a forest is not capital." If land is not wealth nor capital why do we place such great value on it? Minerals exist in the earth and labor gets them for the use and comfort of all. The farmer tills the soil and sows and plants in faith of a reward for the benefit of all. He trades his surplus product for a price he has no part in making. When he fails to get a return for his labors that accords to the cost of production the result is more debt, more mortgages, more burden on his shoulders to the "money power." The term "money power" means the power of money by its wages to get wealth without creating any. Statistics of the Reserve Banks in 1917 and 1918 showed that farm mortgages in our nation increased \$800,000,000 each year. I have in mind the experience of a farmer near Hastings, Nebraska, last year. He got a loan of money and invested about \$5000 in cattle and fattened them. When he got through with the job he lost his \$5,000 and then some. He fed \$2.00 corn to this stock and sold out at about 12 cents a pound. A year before cattle and hogs were 20 and 22 cents a pound. At these

rates he would have come out even. Between him and the consumer are the dealer and packer and retailer. Those are the people whose profits are insured. They make prices both ways with no curb on profits. They and the bankers become the millionaires. Around Hastings land is supposed to be worth \$200 an acre. This farmer has 160 acres. He was doing, as we all suppose, a legitimate business and violating the rights of none. Yet he lost \$5000 and his labor on land supposed to be worth \$200 an acre. With an experience like that and my present knowledge of economics, if I owned that farm and someone was to ask me what it was worth, I should likely say "It is not worth a d—n." He is now employing a hand at \$75 a month and board for this summer and would like to sell half the farm and get out of debt. He is getting along in years and is not able to do very hard labor. The safe estimate for the value of land then is the old government value of \$2.50 per acre plus cost of improvements. How you will be surprised at this assertion.

Recently Wm. J. Bryan told us that Europe was bankrupt. Whence comes the wealth to pay interest, profits and debts? From the land and mostly from agriculture and stock-raising. Millionaires, bankers, store-keepers, teachers, gamblers, clowns and acrobats do not pay debts. It all falls on productive labor. There are three kinds of labor: useful, useless and destructive; and it is easily to be seen that the last two are a burden on the first. Thus said Lincoln, "I add this: There are three ways of getting your living: earning it, begging it, or stealing it." It is easily to be seen that the beggar and the thief are burdens on honest labor. Hence, I conclude that useful labor and honest trade are the essential elements of a contented society. I also make this peculiar statement: Profit is what the beggar gets by solicitation, what the thief gets clandestinely, what the robber gets of you at the end of a gun. The slave-holder did not feed his slave. It was the other way. An honest trade means to trade two things of equal values. If your neighbor gets off on you a fifty dollar horse for one worth a hundred, intentionally, is he honest? We are getting too many thieves to support and there will be need of a cleaning up soon.

R. B. Price in his book tells us of sixteen trusts that have formed a corporation representing eight billion dollars to fight union labor. It has a wonderful name. It is known as the National Industrial Conference Board to the Council!

of Defense. You might think our country was in danger of foreign invasion from this. No, it is the fear that unions may curtail profits. But we have been trying unions and strikes for more than fifty years and we have settled nothing. If factory workers gain a little, the scab and the farmer are held in reserve to make up the deficit. Wages and profits of invested money and watered stock go on forever and millions multiply by tens and scores, and paupers and dependents by thousands. And thus it will go on until society that labors learns that interest on money and profit in trade is paid by labor and that banking should be done by governments.

War appears to afford great opportunity for financial conspiracies. One man after our Civil War wrote a book called "The Seven Financial Conspiracies." Some time soon we may expect a book with "Seven times Seven."

Lincoln in his day said: "As a result of the war corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will prolong its reign, by working upon the prejudices of the people until all wealth is aggregated into a few hands and the republic is destroyed."

Prof. William Sumner, president of Yale College, mentioned tariffs as a promoter of millionaires and billionaires, and feared our country would not last after 1950. He predicted that the rich having everything and the poor nothing they would organize against the rich. It is to me a strange thing that they did not say that, as a result of this, there would arise unions, farmers' unions, granges, Non-partisan Leagues, I. W. W.'s, socialists, communists and anarchists to destroy our republic. But today we are told by our chautauqua lecturers that it is these latter classes that would destroy our country. Bless their dear little hearts (I imagine it would take five to fill a thimble), these latter mentioned classes are the ones who have made our country. They are all laborers. Most of them are Christians. The essence of Christianity is based on fundamental truth. Christianity outlines our relations to each other in this world. It teaches the fatherhood of God and the brotherhood of men. Christianity will clear the world of slavery. It stands for the moral law applied to government in all its departments. Christ said: "Ye shall know the truth and the truth shall make you free." Our Christ was a working man. He drove the money changers out of the temple. The house of prayer had become a den of thieves. Selah.

Lincoln and Sumner were men who used their brains for the promotion of justice and freedom. They saw that capitalism in its effect was the same as slavery; that it was also the same as robbery; that it creates a class that lives without labor but fattens on the toil of others. Its basis is avarice and it tends to barbarism.

Lincoln, fourteen years before he became president, uttered these great truths: "Inasmuch as most good things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened in all ages of the world that some have labored and others without labor have enjoyed a large portion of the fruits. This is wrong and should not continue. To secure to each laborer the whole product of his labor or as nearly as possible is a worthy subject for any good government." Lincoln served his purpose in ridding this nation of one system of slavery and saving our nation from division on geographical lines, but the invisible system that most appeals to our perverted natures known as industrial slavery based on avarice is causing more bloodshed in the earth today than all other causes. I imagine that it can only be destroyed by a national curse and great destruction of life unless a divine power changes the minds of the people to see that the laws of the Lord alone are perfect. There is that which seemed right unto man but the end thereof is destruction. And we often worship the thing that will destroy us.

In 1863 the Republican party made the liquor traffic a partner with our government by taxing liquor for revenue. Partnership meant protection and mutual interest. This put the liquor traffic in control of the purse of the government to a certain extent. Hence we get that "The institution of any nation that controls the purse of the government controls the government. And the preachers and good people voted with the saloon keeper all these years and asked the Lord to take away this iniquity from among us. They asked us ignorant laymen to vote with them and for many years we did and thought a Republican victory stood for intelligence. Then the poor despised Democrats made concessions and put in open bids for the saloon vote. Then we were told the Democrats were whiskey men. And Conkling said the saloon was represented in Washington. And it was there by consent of the moral element of society that you worshiped the parties that would destroy your church and you were honorable men.

But morality does not count for much these days. Everything must be put on the scale and balanced against the dollar.

By and by the manufacturing and commercial interests learned that John Barleycorn was depriving them of profit in business and joined hands with the scattered elements that opposed the saloon and the legislatures of all the states were asked to vote for an amendment to the constitution of the United States giving us national prohibition. This being done, naturally we have great rejoicing by two classes for two different purposes: the good pious church man who always voted with the saloon keeper and Republican party and thought his son who did not go to his saloon bid fair to become a model temperance man and would finally reach that happy land in the great beyond where drunkards do not go; on the other hand the man who lives by wages and profits of his dollars rejoices that he is likely to have better work done and more profits for his dollars. But every rose has its thorn. The czar of Russia, seeing the squalor among the poor decreed that prohibition should be the law of his land and put the ban on vodka. But when this happened the people of Russia came to their senses (for we have often been told that when whiskey, vodka or even beer is in the stomach wit gets out of the head), and they saw that they had a real enemy to fight, an intellectual enemy, a thing of the mind, an invisible enemy whose rages emanated from or were conceived by the mind. Its fruits were robbery, murder, war. It was avarice or covetousness. It appeals to the selfish instincts of all. They have started in a crude way to curb this instinct which is based on selfishness, greed and slavery. But they find the rulers of less enlightened nations have been assisting their enemies and we know not the end.

Since the Creator said, "In the sweat of thy face shalt thou eat bread," labor is the thing that is sacred and the earth is the place on which to apply this labor in order to get this necessary bread. It is unlawful for one man to labor on or belabor another who has acquired this bread from nature. We can exchange different products of labor.

No man ever earned a million dollars. We are hoping that when the intelligent people of our nation get sobered up they will get to understand political action and vote for conditions that abolish special privilege. By what authority does one man pay interest to another or land rent to another; by what authority do a few own the coal mines or the forests of timber?

These are a few questions that we may find necessary to solve in the future, and we may have to go back to the laws of Moses or decrees of the Creator. Our Declaration of Independence says: "All men are created equal, endowed \* \* with liberty and the pursuit of happiness."

The land of the earth is not all tilled that can be nor all the mines discovered and time may last and men may come and go, and if they ever get civilized and enlightened with what wonder and perhaps shame they will read of these barbarous times. Let me ask, did the barbarism of pagan Rome exceed that of our present Christian era? When the robber demands your money or your life is there any brotherliness, or charity, or love, or respect for your rights in his demand? No. His action is purely selfish and his world is centered in self and family. You may be armed and defend yourself and that is war.

The American Revolution was a political war, a war for political rights. Most modern wars are economic, that is, over trade or land or plunder. The war kept up against the Soviet republic of Russia is political. During our Revolutionary War the King of England tried to hire 20,000 Russians to come to America to fight us. The czar refused. But they hired an army of Hessians instead and when the war was over left them with us. England could not conscript her own people for a foreign war in those days. This new Russian government is an attempt to break the power of capitalism or the power of money to rob labor. Hence the capitalist world is against them. As the slaveholder of the South fought long and hard to retain his property in human beings so those of us who live by robbing or stealing the fruits of labor by the wages of dollars will fight long and hard against the Russian idea.

Did you ever think what a poor nation we would be if we had only 20 millionaires instead of 20,000? Income tax reports show this, and many report incomes of \$50,000 or more. 162 have incomes of one million; two receive three million annually; and there are 13 with incomes between \$1,500,000 and \$2,000,000. These fellows fattened up while war was impoverishing the world. A man's credit is good as long as he can pay interest on his debts.

Mr. Bryan said Europe was bankrupt; he said they had borrowed nearly ten billion dollars from our government but they never could pay it back. So, my dear 100 per cent American with your generous soul, you can as the years roll on pay it

into Uncle Sam's treasury. Did you ever know a neighbor to go bankrupt and never pay his debts? As with an individual, so it can be with a nation. Solomon bankrupted his nation building palaces, and when his son tried to keep it up against the wishes of his people they rebelled and divided the nation. And they were never paid.

There is nothing visionary or sentimental in any proposition I am making along these lines. It is a mathematical certainty that capitalism, sooner or later, will bankrupt the world. David Starr Jordan is an experienced financier. He handled an estate of \$30,000,000 in building and endowing Leland Stanford Jr. University in California. He concluded that Europe had all the debts its people could pay interest on, and that if Europe was to go to war again it would destroy the credit of Europe; that is, Europe would have more debt than their people could pay interest on.

But being an individual robber is a sort of risky business as well as being a national robber. But the German robber took the risk and it took the world to fight him and it left him poor and his neighbor poor, for robbing each other does not create wealth. This great man had good sense. He said: "The bankers could not finance a great war, nor could the statesmen or industries of Europe maintain it." But it came. Robbers generally do not have good sense and often do fool things. But Mr. Jordan left a loophole. He said: "There will be no general war until the masters direct the fighters to fight. The masters will have much to gain but more to lose and their signal will not be given." You can always tell what an honest man will do but not what a robber will do. So they fooled our man David S. J. But they fooled themselves worse, for war is a great destroyer of wealth. And how our two-by-four politicians made sport of David as a poor prophet. And all the people were called upon to bring their money to the war god. Yes, but the profiteers gained profit. Even in our land little children were called on for their little store and given baby bonds; the workman in his shop was forced, often at great sacrifice of present comfort, to contribute. The farmer who was paying 8 or 10 per cent to his town banker was ordered to buy Liberty-bondage bonds at 3 $\frac{1}{2}$  to 4% to prove his loyalty to his government. And now it is over and many who were forced to buy are forced to sell and take from 80 cents upward for their bonds on a \$1.00 basis. And our chautauqua lecturer said now is a good time to buy

for before long the government will O. K. these bonds and begin redeeming them at par. So then, what is one man's loss is another man's profit.

I forgot to state that our government has agreed not to require interest to be paid by Europe on that ten billion dollar loan for three years.

In 1870 a friend of mine purchased 160 acres of land from Uncle Sam at \$1.25 an acre. The money was paid at the land office at Junction City, Kansas. Major Houston, the agent, told him he could save him \$20 if he would buy some South Carolina scrip he had for sale. I often wondered since why South Carolina scrip was worth anything. I have learned since that our government protects the money interests first. Ex-Senator Pettigrew says the seat of our government lies in Wall Street. In 1907, when Wall Street was badly cornered, our government loaned them \$180,000,000 to tide them over. But a farmer or business man cannot get any money from Uncle Sam, except secondhand through a banking class. We let Uncle Sam do the distributing of the mail and newspapers and sometimes he has no profit for his work. Since he makes the money why do we not insist on him doing some of the nice work from which he might even become a millionaire? We do not allow him to even trade with his own commodity. But when Wall Street got into a hole in 1914 the administration refused to come over and help them and they locked up for a year.

We had good times, they say, after 1896 when we got a Republican president, but the bubble burst in 1907 and the losses fell heavy on the farmer. I know for I was in the game. There is now a Republican president and there will be patched up prosperity for a short time, and we will see things drop. You will get the watered stock out of your lands and grain and stock, as it was after the Civil War when strikes and riots began and unions began to be formed. But these things, unions and strikes, are only makeshifts. The deep down question is, do dollars earn wages, and, if so, how? And as land values decrease the prices of farm products will also fall and the value of all commodities that labor produces will fall, and thus the millionaire bond-holder's bonds will become more valuable because his bonds will purchase more of the land and the interest he gets will purchase more of the necessities of life. Now the important question arises: who pays this interest and who the bonds? I will say that debts, principal and interest

are paid with material things that labor produces. The farmer sells his products to pay his debts and his interest. Labor pays all and produces all. Wages of bonds, which are interest, profits, dividends and endowments, are paid by labor or the trade of material things. These things called stocks and bonds create no wealth but absorb wealth forever. And the farmer and the working man who owns a government bond will eventually pay that bond. There may be individual farmers who obtain profits from the labor of others who may not pay their own bonds, but if the farmers as a class keep increasing their mortgaged indebtedness 800 million a year, that sum or its interest goes into the hands of a banking class. Hence I conclude that sooner or later the farming class will have more debts on their lands than they can pay interest on, and that means national bankruptcy. Last winter the Kansas City Star said that most farms that were sold were going into the hands of bankers and speculators. These fellows have easy money and they gave better prices than farmers could afford to pay.

When you buy a piece of land you buy a job; that is, a place to work on. When a banker buys a piece of land he buys a job for you to work on. You give him one-third or a half of the crop for the privileges forever. It is in principle very like paying interest. This is also an evil not contemplated in the moral law.

Formerly in Russia the class that tilled the soil was called serfs. Their condition was similar to that of our negro slaves. Serfdom was abolished about the time our chattel slavery was. Now they are peasants who occupy about the same relation to society as the renter in our land. Before we get things right and human slavery abolished in this world it will be necessary to get the old laws of Moses better understood.

Prof. MacVane—"Land is not capital."

Prof. Andrews—"Land is not wealth."

The single tax theory should contemplate a condition wherein no man paid rent to another for the use of land. Under such circumstances farmers could very easily pay for the support of the government under ordinary conditions. Then if the government did the banking business they would have plenty of revenue without getting into partnership with such disreputable and immoral institutions as the liquor traffic, the tariff and national banks run by private citizens on

made money. I draw a line between made money and earned money.

In 1910 I was in a stocking factory in Pennsylvania, in answer to the question, "Why was it necessary to increase the tariff on cotton stockings in 1909?" the proprietor said: "I could have my kind of stocking under the old schedule but some who made a better grade thought they could not compete with the foreign manufacturer, and we contributed to a fund and sent it down to Washington to have the tariff increased." Now, Mr. Farmer, study this proposition for a minute. Here was money used to buy legislation to insure good profits. You, Mr. Farmer, go whining around and have 313 prices in a year for your products and are not satisfied. This poor stocking maker had to be satisfied with one. He had 50 or more people, mostly women, working for him. He loaned them money to live on until he sold his stockings. Perhaps he paid interest to a banker also. And when he sold these stockings the ultimate user paid all the cost of production, the price of the cotton, the wages of the laborer, wear and tear of factory and machinery, and salary for himself, and tariff as profit insured. The man who made cotton stockings in Europe had the additional expense of paying for transportation of cotton over there and back again after it was made into goods; then, his wares paid a tariff duty to the government besides. And our tariff increased its price to the same level and pocketed the tariff as extra profit, and hence we get millionaires galore by the tariff. As Prof. Wm. G. Sumner, Yale, said: "The tariff of 1909 allowed an average profit of 49 per cent."

In 1914 I went to the Columbia University Library in New York City and read a chapter on commerce and trade in Prof. Arthur L. Perry's "Political Economy." After explaining how some lumber barons from Wisconsin and Michigan had lobbied in Congress for tariff on lumber in 1872, he said: "The whole matter of protectionism in a nutshell: the motive—the open confession—a greed to thrive on their neighbors' misfortunes—the inhumanity—the spirit of monopoly—the infernalism—a game of graft from beginning to end." And the farmers of America, and the working men have been going from year to year and voting to be robbed by, to them, invisible robbers, and when one who knows the truth tries to tell them, he is hanged, banished, or imprisoned. They are led by some peanut politician who does not know a tariff from a tear-off.

I propose to get good authority for my positions. Garfield

said: "I am in favor of such protection as will lead to ultimate free trade." This did not suit the stalwart or radical element in the party and Gittau brooded over that as not good Republicanism. And we know the result. McKinley preached that the foreigner paid the tariff. A young foreigner may have thought that it was an extra burden on his people over there, and knowing their condition but not knowing the nature of tariffs, fired the fatal shot. No, the tariff of every nation is paid by the people of that nation. It is an indirect tax system and like the liquor license tax, designed to relieve property of taxation and charge it up to the wage earner.

I have concluded that this is a queer world: some are shot for telling the truth, and some are for not. In McVane's "Political Economy," page 355, we read: "The tariff is a good thing in itself. It saves the people the necessity of paying taxes. The money necessary to support the government comes out of the pockets of foreign producers." On page 358 he says "for what is called protection against foreign competition is in reality protection against our own better resources." Flat or round—which will you have? As you have a power of analysis the school boy is not supposed to have you will read the phrase, "protection against," as "robbery of our own better resources," or robbery of those who produce wealth.

And our Congressmen and Senators are supposed to make laws for a price. And all labor pays that price. We once had a man in Kansas who was a good expounder of beautiful protective tariff theories for the Republican party. They rewarded him for his work by sending him to the United States Senate. He wore good clothes but was not rich. He was induced to take \$2,500 to help promote a get-rich-quick scheme by a firm in St. Louis, Missouri. This shocked the higher-ups who were used to bigger game without being caught, and they consented to his being a scapegoat for all—and he was sent to jail in Missouri for six months. This improved his future morals greatly, for he came back to Kansas a Democrat. Originally a public office was a public trust, but in this era of corruption is more in the nature of an industrial plant where those in office sell their influence for a price and lay in store a competence for old age or for their descendants. Thus we learn that those of us who labor to honestly produce wealth necessary to preserve life, send to make laws for all, those who sell us out to a gambling class, or a banking class,

or a commercial class, and then they blandly tell us that there are no classes, that all our interests are one. But our statesmen may be there for the money that is in the job rather than for what is for the best interests of all.

We need a banking class, but not under its present form. We need a class to distribute the wealth labor creates but not in its present form. And our system of transportation could be made on a better basis.

Last winter President Houx of the Kansas City Stock Exchange wrote to Carter Glass concerning the increase of interest rates. In his message he states: "The Federal Reserve Banks and all other banks have prospered far beyond our expectations." Now if they are going to increase their interest rates they will thwart the object for which the Federal Reserve Banks and Farm Loan Banks were created, namely more production." The directors of the Federal Reserve Banks are bankers and we are not surprised at their desiring more interest, but when they tax the producing industry beyond what it will stand the people will refuse to produce and then comes disaster. Now if the bankers are going to exact another "pound of flesh" in the way of interest the situation becomes deplorable. You can stimulate industry or you can ruin it. The rate put in by the Federal Reserve Banks in Kansas City is staggering the men who have to borrow money, Mr. Houx told members of the Reserve Board in Washington in writing to them. He charges that if they can charge 10 or 12 per cent they can also charge 20 per cent.

Then Mr. Houx sent a message to W. P. G. Harding of the Reserve Board in Washington asking for relief, in which he said: "This great producing district is still depending on your board and Secretary of the Treasury Houston to remedy this bad condition so that production can be carried on. Necessities of life should have preferential credits and rates." There are several lessons to be learned from the above communication. One is that the farmers and workers will soon find it necessary to pool their money and form their own banks or a state bank like in North Dakota. It is self-evident that it will soon be necessary to curb the rapacity of usurers or they will starve the world. Banking is such a nice easy business that we may get an over-production of them to feed by and by. If they were interested more in the welfare of society and less in piling up property from the wages of dollars for themselves, it might insure them a longer lease of life.

How this plea of President Houx looks to me like the plea of President Moses to Pharaoh, King of Egypt, for his people who were slaves.

And now comes Judge Priest of Kansas City and says: "These banks were for the twofold purpose of breaking the hold of money monopoly and affording a low rate of interest. Only banks could be members and borrowers from the Reserve Banks. Reserve Banks were not intended to make money. By a system of rediscounts the member banks have made 40 per cent profit on their loans and the Reserve Banks have made 125 per cent profit. The rate of interest has been higher than ever before. It is a heavy tax upon production and commerce. There is something wrong here that needs remedying."

Suggestion: When we get a thing morally wrong we abolish it. We patched and compromised on the slavery question but that never settled it. It was the moral wrong that threatened the destruction of our nation and after a war about it we abolished it. But slavery in a more subtle form now encompasses the earth; and it also rules the earth. Neither does it fear God nor regard men. It is the beast with seven heads and ten horns described in the Book of Revelation. It is called in our day capitalism. It is the science of getting wealth without labor. Its beneficiaries are regarded by society as honorable, even by their victims whose labor fills their coffers with gold and silver. But how can we account for this strange condition? How can we account for the fact that the slaves of the South never arose against his master during the Civil War, knowing that victory for his master meant eternal slavery for his race? In our day of schools and Bibles is it not strange that those who labor and create wealth do not learn that the process of a banking class in getting their wealth that their labor creates is the same in effect as though they gave it to a beggar, or a thief got it, or a robber held them up and got it?

We hear much of profiteers these days. But there are many kinds and ways of exploiting the good people. Exploit means to draw an illegitimate profit from. Profit is generally something you get without earning. It is supposed dollars earn it in trade. There has been much discussion about profits as to what is reasonable and legitimate. Mr. Taft while president limited profit as reasonable at 60 per cent. But when the packers were allowed 6 per cent for interest and 9 per

cent for profit in 1918 they declared dividends of 140 million dollars. In 1914 they were satisfied with 21 millions.

There is watered stock drawing dividends from the people in almost every line of corporations and trusts. Even watered stock in wooden leg factories. What a day of reckoning there will be when the water is squeezed out.

It is hard enough to pay interest and profits on true values, for the privilege to live, to labor, and to trade, but to pay on inflated values is an abomination that should be curbed by governments. And in our country we the people are the government. And if we have any condition incorporated into law concerning the special privilege of capital, real or imaginary, to rob labor, we the people are the power through which reform must come; not by strikes or unions or physical force but by the "peaceful process of the ballot box."

I started out to discuss the effect the wages of dollars known as interest, usury, profit, dividends and endowments had on human society. I conclude it is about the same as our chattel slavery, only the slave-holder had more regard for the life of his worker than the capitalist has for the life of his employee. This I noted in my book, "Slavery: What is it?" that the southern slave-holder recognized this and charged that the wage slavery of the North differed but little from the chatteldom of the South. But our northern politicians were not frank enough to admit it. But after we freed the negro slaves they came under the same regime as our laborers and we all live now under a grand universal system that knows no race, creed or color of human beings. We are taught that "it is as much the order of nature that men should enslave each other as that animals should prey on each other." That is devil nature. Human nature should be something far different. And the scientific way of living off of or preying on each other finds its authority in the wages of dollars.

Martin Luther understood these things when he said: "The heathen could reckon from their reason that a usurer was a quadruple thief and murderer. But we Christians honor them so much that we fain would worship them for the money they have. He who sucks from another his subsistence or robs or steals is as much a murderer (in his own heart) as he who would starve another to death or destroy him. But this is exactly what the usurer does; and meanwhile he sits safely in his chair when he should justly hang on the gallows, where he should be devoured by as many ravens as the

number of guldens he has stolen, forsooth, if there be enough flesh on him that so many ravens could take part in the feast. Meantime little thieves are hanged or stretched upon racks in prison, and big thieves go about in gold and silks. And hence there is no greater enemy of man on earth (after the devil) than a usurer, for he seeks to be god above all men. Turks, warriors and tyrants are wicked men, but they let people live at least, and confess they are wicked and our enemies. And they show or have to show mercy once in a while. But a pot-belly of a usurer would have all the world perish from hunger and thirst only that he might have everything himself and everybody be his dependent serf, who should look into him as his god; wear jewels, rings, and have people laud and praise him as a most dear pious man. Since the highwaymen, murderers and robbers are put on the wheel and beheaded, how many times more ought the usurer be quartered, wheeled and persecuted, cursed and beheaded."

This is very rough language from a great reformer and will make our genteel people snicker. But what concerns us most is, is it truth? We may judge every tree by its fruit. Would the present economic conditions of society warrant the above description of our honored bankers and other profiteers? Why do we not hear greater condemnation of profiteering? In my mind the reason is that most of us would like to be bankers. Few there are among Christians who will abstain from usury.

We are told that Mohammed exhorted his people to be kind to the poor and abstain from usury (interest).

At some view it now, if you should loan a man some money you did not need for a year and took no interest you would be a fool. The borrower might even disrespect you, or regard you as a cancer to society if you did, as he expected some day in this kind of opportunity to have money ahead and loan it for all he could get, and thus live off the labor of others or by the wages of dollars.

The early Christians were communists. With the Psalmist they considered that "The earth is the Lord's and the fullness thereof." The Mediaeval church was opposed to rent for land and interest. They regarded that when the original sum loaned was returned the deal was completed. Luther and Melancthon taught the same, unless the borrower felt constrained through good fortune to add to it. It was also customary to give some security for a loan. But in case of dire misfortune we read "Forgive us our debts as we forgive our

debtors." Christ said: "Lend, hoping to receive nothing in return." Business and trade could be done on money that required no interest better than our way. If a storekeeper did business on his own money he could sell to you better than one who paid interest on the capital required, for the user pays the tariff.

In the parable of the talents, Matthew 15, we have an austere man, a sort of typical robber, a usurer we shall say, a man who reaped where he had not sown and gathered where he had not strewn, giving some money; I suppose, to some to act as his agents in gathering some wealth by the "improvement" of money. One man knew of only one way of getting money and that was by labor, and to make sure he hid the talent and returned it to this austere man (robber) as his own. But this austere man was not satisfied. I imagine that he was like some of Senator Capper's profiteers who charge all their traffic will bear without restraint of law. The man who feeds himself and others in this world and age is a nonentity.

An Italian in Boston has lately rated Ponzi as the third great Italian. Columbus was the first—he discovered America; Marconi was the second—he discovered wireless telegraphy; Ponzi was the third—he discovered that almost all classes of people thought that dollars earned other dollars, and they carried him nearly seven million dollars to earn more. And now he says he has a million of it where none can get it and he will go back to Sunny Italy.

But we need to get the argument on the other side and consider both sides. Since we would all like to be bankers, profiteers or millionaires we should not throw stones at those who are. They are there because of wrong laws of trade and their ability to take advantage of these conditions. Most of them are taught it in our schools and colleges of today. They are even taught that the version I have been giving you of these things is based on prejudice. Here is one from the International Encyclopedia: "A strong prejudice against exacting interest existed in early times arising from a mistaken view of some enactments of the Mosaic law and as late as the reign of Henry VI there was a prohibitory law passed for the alleged reason that 'the charging of interest (usury—the word "interest" was not used until later) was a vice most odious and detestable and contrary to the word of God.' Calvin, the



famous reformer, was one of the first to expose the error and impolicy of this view (See Exod. 22:25; Lev. 25:37; Deut. 23:19), the application being for money lent for relief of distress and not advanced to the borrower that he might improve it. Interest is founded on the general principle that, as capital is the fruit of labor, its possessor is therefore entitled to compensation for its use."

The intellectuals have long been trying to get some pretext for usury. They vary greatly. Another authority tells me that Calvin agreed that interest was right in a private letter, and on its becoming known it despoiled his character among religious people in his day. Capital may be the fruit of labor but money is only a certificate of capital.

The Ten Commandments are the economic laws to regulate our dealings with each other, and Christ was here to live that law and when he saw the money changers "improve" their money in the temple he upset their tables and drove them out. I do not know who gathered it up or whether it was confiscated. Moral: Money is a commodity produced by governments. Let the government do the banking and the bankers learn to "stop hogs" like North Dakota farmers do.

MacVane in his "Political Economy" says: "Since there is a risk that the borrower may fail to pay back the money, interest is a sort of premium levied on all borrowers to make good losses caused by the failure of some to repay their loans."

Prof. Andrews, D. D., LL. D. of Harvard, takes the parable of the talents, Matt. 25, as his authority for interest. But the highest authority is human greed and a desire of men to make slaves of their brothers. We need a higher education to eradicate avarice.

In spite of all the jumbled philosophy of Nicholas Murray Butler, I want to say that the human elements of wealth production are the mind, muscle and machine. A man with his own money can feed himself while his mind, muscle and machine or tool applies the necessary force to things in nature that exist there to change its form for human needs. This result we call wealth. Dollars are not a factor in production. But when a human being wishes to labor to create wealth for all, why should a banking class make him pay tribute for his effort? A man is not a slave because he labors, but when he labors for others who could labor to feed themselves. Labor is sacred—not dollars. Life is the essential thing, and war for plunder is barbarism.

Solomon did not ask wealth but it is recorded that he looked back upon his accumulations as but vanity and vexation of spirit. His great acquisitions were but the gifts of his willing subjects whose labor produced all. They were good. Henry Dells Markham describes them thus:

Behold, O world, the toiling man,  
Bearing earth's burden and her ban;  
Because of his all-giving grace,  
Kaisers and kings have held their place;  
Because he gave ungrudging toil,  
The lords have had the world for spoil.  
Outcast and cursed, befooled and flayed,  
With earth's brute burdens on him laid,  
He only reached out humble hands,  
Reached out his mercies on all lands;  
And his reward? a crust to taste,  
An unknown grave upon the waste;  
How silent down the world he trod,  
How patient he has been with God.

The question now is: How long will men continue to be slaves of an autocratic class of human society? I will venture to say only until they get to know the ultimate design of the Creator in placing us here and giving us a law to govern that existence. It is just beginning to dawn on the intellects of many workers that present conditions do not accord with a complete fulfillment of that law. Hence we can use some more of Markham's "The Toiler," where he asks:

What strange awakening shape is this;  
What is his breed, his genesis?  
Peer into the past, in every age;  
His vision stares in silent rage.  
Down the long centuries he came—  
Who is he? Ask the sands his name.  
Who is he? Ask the leaves that die  
And leave no language but a sigh.  
Ask the gray fields he plowed for bread  
To feed the nations, he, unfed.  
Ask the slow vultures as they wheel  
Over the battles for a meal.  
Behold he is the toiling man,  
Unresting since the world began.

We are now seeing a beginning of an unrest of the workers of the world that is likely to continue until society is reconstructed on a more just basis. The nobility of Russia are mostly scattered in other lands and are now working like those of natural blood. The time may be near at hand spoken of by James the Apostle when he said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, your garments are moth-eaten, your gold and silver are cankered, etc."

The ideal state of human existence Solomon also portrayed. "Give me neither riches or poverty but that which is sufficient unto the day." He also said: "The rich and poor meet together and the Lord is the maker of them all." In our day they very often have "interesting" meetings.

Carnegie said: "Working men never get rich." He got rich because our Henry Dubb farmers and working men voted special privileges by high tariffs on iron. By lack of knowledge is the workman robbed. They are like the man trying to lift himself over the fence by his boot straps. They have very good theories concerning labor 364 days in the year, but on election day they annul it all by voting with political parties whose theories are just the opposite. And hence they stand on the same spot—no progress. The force exerted in unions, strikes, collective bargaining and all is equally balanced by the power of their ballot on the other side.

A word about Socialism: In 1912 I became interested in Socialism as a theory. On one occasion I spoke to a lady of Socialism as a political party. She said it was not politics; it was a religion. This puzzled me. I got Webster's Dictionary and got this: "Socialism—a theory of society which advocates a more precise, orderly and harmonious arrangement of the social relations of mankind than that which has hitherto prevailed." Do you see any anarchy in that? We have a class that does. It might change many present systems of graft that put society out of harmony.

I also consulted the Encyclopedia Britannica, the greatest in the world, and got this: "Ethics of Socialism and the ethics of Christianity are identical." And how that made one Kansas farmer swear. He was laboring under the delusion that Socialists were all pro-German, and also the Non-Partisan League. He assured him that many of our worst pro-Germans were Republicans. But Socialism like Christianity is international.

It is for the world, for a harmonious condition of society. It advocates industry of the people, by the people, for the people.

Today we have manufacturing interests employ men to create wealth and then compete with each other for trade of those commodities. This is often not harmonious. We are told in a history of this world war that Germany was competing with England and France for world trade. Her manufacturers charged the German people more for goods than a reasonable profit in order that they might sell the same goods cheaper than England in other countries. How do we know that our American manufacturers are not doing the same now with us? Germany and France have tariffs and all tariff countries have two sets of prices, one for home trade and one for foreign trade. And Socialism would abolish this damnable iniquity.

The postoffice is a good example of socialized institutions; our public schools, our public highways, and our government itself. And the reason we are not a more harmonious people is that we have voted for things that breed disaster. If we had the government do the banking and control the use of the land and get rid of some of Harding's land hogs we would greatly improve present conditions. Then a better control of railroads might be added.

I have thus far failed to find anyone that condemns Socialism as a theory. The newer ones give a clearer view of the subject than the older ones. The International is among the older ones. It says in part: "'Socialism,' the name given to a class of opinions opposed to the present organization of society, and which seeks to introduce a new distribution of property and labor, in which organized cooperation rather than competition should be the dominating principle, under the conviction that happiness of the race, and especially of the classes without capital would be benefited thereby."

It sometimes takes centuries to instill into the human mind a new idea, for with most people the world is included in "me and my wife, my son John and his wife; us four and no more; amen."

We had a good example in the Kansas legislature called in special session last winter to outline conditions under which 13,000 coal miners should dig coal for less than 100 owners of mines. This legislature was composed of lawyers, bankers, speculators and a few farmers who had more land than they needed and perhaps more money than they needed, convened

to make laws for a set of people whose status in society was akin to that of a chattel slave. This company of lawmakers is evidently "standing with their hind legs to the future and may love themselves so well that they would not change ends for anything." We know that Mr. Hoover has a world experience and he said in a speech in Boston that this law would be a failure. And straightway the Kansas City Star said Mr. Hoover was not a proper person for a president of our nation. And now our governor wants a state constabulary to enforce the decrees of this famous law.

We are told that when the slaves of Rome learned the provisions of Christianity they became restless and contributed to the downfall of Rome. We are not working for the downfall of our nation but rather for the uplift of society, or for more harmonious conditions. Christianity ought to do the work, but that may be a lost art, and Socialism, which has the same end in view, may of necessity take its place. The ethics of Socialism are not against Christianity but an effort in the same direction.

We have an incident in the New Testament which might throw some light on this proposition. John came to Christ and said: "Master, we saw one casting out devils in thy name who followeth not us and we forbade him. He said unto John, 'Forbid him not, for he that is not against us is for us.'" It may have been the devils of greed and graft which appears to be the most numerous these days. Christianity is a science that can be applied to government; likewise Socialism. But our intellectuals in schools, churches, government and the courts by the authority of the people themselves have promoted unjust conditions until we almost despair of reform.

Competition breeds war; cooperation, brotherhood. We all may be looking for a better day, but it cannot come under present economic conditions. There are but two classes, a class that produces wealth and a class that does not. Society is not divided into producers and consumers, for we are all consumers from the cradle to the grave. And the support of all drones of society falls alike on the citizens who labor, regardless of your political party, church or beneficiary society. Labor feeds the man in prison as well as the man in the almshouse, or the great ladies who dawdle away their hours with dancing and poodle dogs. Paupers, all.

## A CHAPTER ON POLITICAL ECONOMY

The introduction to McVane's says: "The general subject of Political Economy is wealth, which is simply a short name for the numberless things we like to have or own. Everybody needs some wealth in order to live. Most persons are eager to get a great deal of it, more, perhaps, than would be good for them if they got it. How to get the wealth we need in the world is for most of us a very serious question. Few people are entirely ignorant of the ways by which wealth may be obtained. Those who live in the country must have seen something of the ways by which a very important part of wealth, namely our food, is produced. The next sentence refers to wealth production in factories, which is but a change of form of things existing in nature for the use of man. In order that each may enjoy a variety of this wealth we exchange these different products. We call this trade, sometimes business. There has crept into our economic conditions in the matter of trade dishonest, oppressive, and I might say immoral conditions. These unjust systems of the exchange of wealth have made many millionaires while imposing burdens on society that have made many thousands dependent and less certain of a living than were our chattel slaves.

We have had for years some prominent people calling your attention to these unfair conditions. Prominently Senator Capper of Kansas, who while governor denounced what he called profiteer hogs. But in all this he never proposed a remedy or outlined a fundamental law that would work out a fair exchange of the wealth we produce.

We have in our economic system three main things for consideration, production, transportation and distribution. Wagons, railroads and ships or boats furnish means of transportation but distribution is left to a citizen who is called a merchant, business man or store keeper.

A very important thing that should soon be discovered and applied to all sorts of commodities is a true basis of values. MacVane devotes 16 pages to "cost of production as the ultimate regulation of values." This is what I have been trying to tell my neighbors for many years is a law that should and could be applied to values of farm products as well as manufactured

articles. But the fool farmer has gone grumbling down the agas believing that hoary old fraud known as supply and demand was the only law of values for their wares. And what has been the result? By it there has been arranged a system of legalized robbery of the agricultural classes of the world that extends from Liverpool, England, to all parts of the earth. And the American farmer is no more favored by this arrangement than the Spaniard or Hottentot. Then again the manufacturing class of society is allowed to reckon into the cost of their wares every element of the cost of production including wear and tear of machinery, interest on money and profits for investors. And then the fool farmer and working man turns in and votes a protective tariff on top of this that makes thousands of millionaires along with Capper's profit hogs who became millionaires by swindling the people by an unnecessary increase in price of commodities.

If you will read sacred history you will find that in all agas people had a basis of values for commodities but it was not supply and demand. When Jacob's sons went down to Egypt for corn, did the Egyptian board of trade get together and repeat the devil's rule of trade—"Yea, all that a man hath will he give for his life"—and demand every shekel they had? I doubt it. Then when they got back to their native land did they have a tariff to pay for the privilege of saving their lives? I hope not.

In our day and age there is no government that is not paternalistic; that is, that does not show special favors to a class with royal blood or a class with acquired wealth. And the foolish thing about it is that the men who create wealth or who labor to feed themselves and their lords feel as though they were an inferior class. But our Bible does not teach that. We are not to judge a man by the abundance of the things he possesseth. Most of our preachers and Sunday School teachers are teaching us that when a man has great wealth it is a sign that he also has superior brains. But that did not count in the story of the rich man and Lazarus.

No man can earn a million dollars, and among the 23,000 millionaires there are supposed to be 13 farmers. In 1914 the New York American said that there were no real farmer millionaires while other occupations numbered hundreds of them. Wealth comes from the land and the labor of mind, muscle and machine gets it from the field, forest, mines, seas and rivers.

The Romans divided the productive property into three elements: the articulate, the human being or slave; semi-articulate, the animal; inarticulate, the tool or machine. These three combined produced the necessary wealth for human subsistence. And so it was when we had the chattel slave; and so it is today under our system of slavery, but our working people have not found it out yet. But it is being revealed to them by degrees and in Kansas our coal miners have been notified and our farmers will soon learn, I hope, that Abe Lincoln was a natural philosopher when he said: "When a man labors and has nothing to say about the value of his labor it is very like slavery." Since land is the basis from which wealth is obtained it ought to be an important attribute of government to arrange that more could have a privilege to labor on the land or own land.

A man died in Lawrence, Kansas, a short time ago who, it was said, owned 1,000,000 acres of land in Louisiana. He bought some of it at 12½ cents an acre.

Ahab, king of Israel, could not purchase Naboth's vineyard because it was his inheritance as a place where he could labor to support his own life. If he had parted with it he might have started a bank with the money. But it was also unlawful to take usury for his money and then if he spent it to live, pretty soon he would be on the road to the poor house as Sir Philip Gibbs said England would be if she began to spend her capital to pay us back that four billion dollars we lent her. But you working men work day by day to create capital and get a certificate for it called money and spend it day by day and you can live only while you work, and when work ceases you are but a short time from the poor house or the potters' field. And you are so generous and sheep-like that you labor and create wealth and never protest against the parasites that feed upon your labor. "And Christ said unto Peter, Feed my sheep." But does Christianity design that any man should be a slave to any other? I think not. Lincoln did not either. But he dealt more especially with the visible African slave. We have to deal with a world enslaved.

The churches, both Catholic and Protestant, now teach that money earns wealth without creating any. They also teach you that you only earn wealth when you labor and create wealth. Or more plainly, money, a certificate of wealth, earns wages. Man whose labor creates wealth earns wages. Or more plainly, a chicken thief earns chickens by robbing

your hen roost; you earn chickens by producing them. Quite paradoxical.

In 1910 a delegate sent over by the Pope declared that "Human society had its origin from God and is composed of two classes of people, the rich and the poor, which represent capital and labor. Hence it follows according to the ordinance of God, human society is composed of superiors and subjects, masters and servants, rich and poor, nobles and plebeians." How does this sound to free American citizens? This was at New Orleans. But in 1917 in St. Louis we get this from Manager John Bonzano: "One of the worst evils that may grow out of the European war is the spreading of the doctrine of Socialism, and the Catholic church must be ready to counteract such doctrines."

The greatest Encyclopedia in the world says: "Ethics of Socialism and ethics of Christianity are identical." If that is true then, I asked some people in Chicago in 1919, how can a man be a Christian without being a Socialist or how can a man be a Socialist without being a Christian? A man nearby said, "I am a Socialist and I am a Jew; where do I come in?" I said, "The Ten Commandments are the economic laws to govern our relations to each other in this world and when we agree to live by its provisions these lines will disappear."

Marcus Hanna, the great politician, said that in twenty years there would be two parties in America, a capitalist and a Socialist and that it would be the Catholic church that would save the country from Socialism. While the working class of society is divided into factions the capitalist class is holding to their capital.

In the Kansas City Star of February 28, 1921 I was surprised to read in the headlines: "Germans and Allies in Commercial Struggle in South America—Argentina and Chile Welcome Investments of German Capitalists and already Concessions Have Been Granted." What does this all mean? It means to me that if France ever gets any indemnity from Germany the working people must pay it. The Junkers can keep their money to exploit the people of South America. Also if we ever get any of the four billions from England, English workers in her colonies will work it out. Also remember that this money was gotten from our laborers and our farmers and our little children at much self-denial and given to these European Junkers and if it never comes back it is your loss, not a loss of our bankers or millionaire profiteers. Do I guess this or do I know? Time will tell.

This article further says: "German capitalists were the first of any of the belligerent nations offering to invest heavily in South America. German commercial houses are regaining their old markets and at the same time competing with the Americans and the allies in acquisition of Argentina's raw materials, especially wool." Here we may learn the solidarity of the capitalist classes of the world.

A capitalist is one who lives by the wages of money used to loan or make profit in trade. A worker is one who labors and creates wealth and lives by getting a portion of it for a subsistence. The last class fights the battles of the first class, pays the expenses of wars and pays the debts incurred by wars. In our country workers and their children holding Liberty Bonds will in the end pay those bonds for debts are paid by created wealth ultimately. A store-keeper does not create wealth, a banker does not, a doctor nor preacher nor acrobat, hence they have no hand in paying this war debt. Now this is in accord with the science of political economy. The priest under the Mosaic law was allowed one-tenth of the material wealth for his salary, because next to the supplying of our physical wants comes in importance government or law. They were to explain this law to the people and thus promote harmony, honesty and justice among them. But our priests appear only to know that part of the law that promotes the interests of the capitalist class, and the gospel they preach is not like the gospel Christ preached that the multitude heard gladly.

My design is to show that as regards property there are two classes. MacVane says: "Some are born with capital and some without. In the latter case the shortcomings of the fathers are visited upon the children as in other instances." The production of wealth is continuous and it would be practically impossible for everyone to provide capital to make gentlemen of their children.

When the Children of Israel tried to lay up manna for the next day it stank. And I sometimes think the stench of great fortunes laid up in our day has reached to the heavens. And when we pay superior respect to a wealthy nabob we are silly. I believe the Creator intended that we should earn our bread by the sweat of our face by useful labor applied to material things: also that dollars do not earn. Remember, we all need some wealth to live. And, as Prof. MacVane says, how to get it is to most of us a very serious question. When

we get it first hand from nature we are dealing with an uncertain element but after we get it there should be a staple method of determining values. Macvane mentions another way of getting wealth aside from the wages of dollars and the wages of labor. He says: "There is but one way by which all employers may make profit, namely, by getting the laborers to produce a greater quantity of wealth than they pay them as wages, and another way individual employers may gain is by fortunate trading for a part of the profits produced by other men's laborers. These two ways of getting wealth are called practical business." We go along further in his book and we find he tariff affords another way of getting an undue portion of wealth into the hands of a manufacturing class. Here we have three classes, the money class, the trading class and the manufacturing class, getting undue wealth either through unjust legislation, our generosity or our lack of political sagacity. Hence as our government is socialistic in its nature is it not time for us as individual citizens to wake up and for the good of all study political principles, and vote with an intelligence that will bring greater justice to all and special privilege to none? And our millionaires are found in these three classes whereas our paupers are among the workers.

But why do not your good men that you have been electing to office for the last fifty years have our laws of money, trade and taxation right? Good men cannot make good government with bad laws. Let us study the laws of God and see where our laws are in conflict and then repent and reform.

In the first part of this book you will see "Lincoln on Wealth," which you can compare with Macvane. I will now call attention to the last reports of John Skelton Williams on two of our banking systems, the National Banks and Reserve Banks. He has been in office about eight years and has at different times enjoined the bankers to be more merciful to the people. As Comptroller of the Currency, he is the first I have ever known to try to curb the greed of a banking class. In his last reports he tells us that there are 8157 National Banks; that 5 have broken up or suspended, which was not a large number; also that they made \$1,109,000,000 or 24 per cent on their capital. From this basis I figure their capital to be about \$4,620,833,000. A report on the Reserve Banks gives the circulation of their notes at \$3,150,491,000. Here we have \$7,771,324,000 of bank notes in circulation that were never earned by labor, just made for a banking

class. The Comptroller tells us that the Reserve Banks made good profit also. The one at Pueblo, Colorado, made 55 per cent; the one at Birmingham, Alabama, 394 per cent; and Atlanta, Ga., 384 per cent. There are twelve of them.

He tells us three National Bank presidents, eight cashiers, thirty assistant cashiers, tellers, bookkeepers and other bank employees have been sent to prison for terms up to six years. He also tells us that some bank presidents get \$100,000 a year and thinks stockholders should limit them to less. Judge K. M. Landis justified a boy employed in a bank for stealing some bonds who got \$90 a month. Perhaps he was right, for what is that \$100,000 salary but legalized robbery. And now comes another boy—Mr. Dalton, 17 years old—and starts off with \$772,000 in bonds, who was getting only \$65 a month.

And now, Mr. Farmer, if you all had 800,000,000 bushels of wheat and sold it all at \$1.50 per bushel it would be \$1,200,000,000 or but little more than enough to pay the interest to the National bankers. And the Reserve Banks may be getting about as much. And we have besides State Banks. And all this wealth comes out of the farmer and other laborers, according to economic science.

The New York Independent, January 1, 1921, said the National Banks in 1919 made 22 per cent. So we have 24 per cent in 1920 and by 1926, June 30th, they will at the same rates be 36%. Then we can, after that time, should a National banker die, solemnly write upon his tombstone:

"Here lies old 36 per cent.,

The more he made the more he lent,

The more he saved the more he craved.

The more he craved the more he shaved,

Good Lord! Can such a soul be saved?"

The logical way to obtain wealth is by labor. Hammond, in his defense of chattel slavery in the United States Senate in 1858, said: "In all social systems there must be a class to do the mean duties—to perform the drudgery of life—that is, a class requiring but a low order of intellect and but little skill." But why is labor that is necessary to support our lives a mean duty, or why is not the man who sweeps your streets and makes your town a safe place in which to live as worthy of our respect as the man who takes care of your money in a bank? The nature of the autocrat of today is about the same as that of our past slave-holders.

Sometime in 1863 the Richmond Enquirer said: "Free society is a monstrous abortion and slavery the beautiful, healthy and natural state of being which the South is trying to adopt." But we have it in a better form; we got it from paganism. Solomon said, "The borrower is servant to the lender." And this has been going on until all labor is under tribute to a banking class. And if you dare mention this great truth you are held up as a danger to society—that, is, that part of society that lives by the wages of dollars. To this class Christianity is poison. Had anyone printed and circulated the Sermon on the Mount during the late war he would have been called a pro-German and haled to prison. A preacher in Canada was arrested for quoting Isaiah 65:21, "And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit thereof. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the works of their hands." Read the promise in the 23rd verse and then read James on "corrupt riches." To me the Bible is both a political economy and a moral philosophy.

Dr. Haven's "Moral Philosophy" says: "Robbing is obtaining property by violence and without consent, hence a crime. (Modern wars are examples in a wholesale way). Theft is the taking of property without the knowledge of its possessor, also a crime. Cheating is consent fraudulently obtained to get your property. The greater part of crimes against property is of this nature. The number of burglars, thieves and highway robbers is small in comparison with the number of those who in business transactions hesitate not to defraud their fellow men. This also is crime but perhaps not so great a crime as the former, nor is the one a more respectable or honorable mode of procedure than the other. The command, "Thou shalt not steal!" is as really broken in the one case as in the other. He who does this has not the same apology for his crimes that the more daring offender may have. The man who breaks into my house may be driven to his desperate course by want and absolute starvation. The man who, pretending to be fair, cheats me out of a few pennies can plead no such apology for his dishonesty and meanness." Under modes of cheating he lists false information about values, monopoly, dishonest buying, and dishonest selling. "These things are often justified by excuses."

From the above we might conclude that governments might have a hand in regulating values of commodities. We had an example lately when they did in the price of wheat and for awhile they had a say with the millers. But you will remember that when they released the hold on the mills, bran took a leap from \$1.50 per hundredweight to \$2.00 inside of 48 hours. Shorts also went up and we farmers growled. But flour took no such leap. Queer, ain't it? But when any class of wealth producers make an effort to get the government to help regulate trade in the interest of better conditions, then the howl goes up by these denizens of special privilege, of anarchist, socialist, you will overthrow the government, destroy our civilization, free love, etc. And in 1860 the *Leslies Magazine* cartooned Lincoln riding on a rail on Horace Greeley's shoulders to an insane asylum and charged him with all these things.

The beneficiaries of special privilege have their spies in the labor union, in the Non-partisan League and in every movement that is intended to benefit the workers. Christ had his Judas, Washington his Benedict Arnold, and so like characters may infest unions, farmers' unions, N.-P. Leagues or the Democratic or Republican parties. As it was money that bribed Judas Iscariot and Benedict Arnold, so the working people of our land are sold out by their representatives very often.

Last Christmas Rockefeller gave away \$6,000,000, and the papers said it made \$475,000,000, which was \$150,000 more than Carnegie had given away. And but few workers ask how these men got this immense sum. I will say that they have played you for suckers and you swallowed the bait. Carnegie got his by tariffs on iron. These millionaire iron men misrepresented the object of a tariff as do all beneficiaries of tariffs and they get your property by fraud and misrepresentation. And any man who dares show up this fraud upon labor who is a teacher loses his position in his college or seminary. The beast with seven heads and ten horns owns us all. Read of his power in Revelations 13. He has power to build up or to tear down. And this beast of avarice, the money power, makes war with the saints to overcome them. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life. These high-up monopolists have gotten your property by false information. They have you go to the polls every four years and vote for your glorious

protective tear-off laws and they tear off much from your yard of muslin each year. And they always have two schedules of prices, one for the foreigner and one for home use. In 1886 I bought nails to build a house at from \$3.25 to \$3.50 a leg, but in Pennsylvania they put them on the cars at \$1.00 per keg for foreign markets. And in a republic if our laws of trade are not right let us consult together and get them right.

In 1914 I was in New York City and on August 9th, which was Sunday, some grain brokers of our country held a meeting in the Biltmore Hotel. They had accumulated some grain there ready to ship to Europe. There were a few German warships on the ocean and it was dangerous to try to ship it. The report said that before the war the cost of shipping wheat to Europe was from 3 to 5 cents a bushel, but at this time, on account of these war vessels and uncertainty, insurance rates were 22 cents a bushel. The wheat there had cost 89 cents and less a bushel. The western brokers suggested that they arbitrarily increase the price to \$1.50 a bushel, break their contract with foreign shippers, and thus make a good profit. But the eastern brokers said that would not do; they should leave the matter with the Admiralty Board in England and only require sufficient advancement to cover storage costs. In this you see where the power to make prices for the American farmers' labor lies. And this is in competition with all labor in agriculture. But I have described this more fully in former books.

In that year, 1914, Kansas farmers sold wheat at 50 cents to start with. By the year 1916 wheat was at a better price but in June the Kansas City Star said it cost 40 cents a bushel to ship it over to Europe from eastern ports and it was a burden on the farmer. That is, the farmer in order to sell his wheat at Liverpool, England, took the price at Liverpool less the cost of transportation. When you send out wheat and meat and cotton and wool you send away "real wealth," as these are some of the things we need to support our lives. Gold, toys, diamonds, wine, beer, whiskey and tobacco are very inferior things when it comes to real value, by comparison. But "civilized society," as we find it, allows itself for some reason to be fooled and cheated by false theories, weights and measures, and for lack of natural philosophy is holding the sack while profiteers of special privilege hold the reins of government. And Barnum said:

The American people like to be humbugged. But you are seldom a victim by force. You agree to it."

McKinley preached that the foreigner paid the tariff. Read his speech made at the Republican National Convention at Minneapolis in 1892. And this tariff supported our government. And he was a great statesman. I tell you that the intent and purpose of a tariff is to loot the laborers of all classes in our country, and I can open up any political economy and prove it—and you will call me a dangerous citizen.

Our young people who go to school read fiction. 87 per cent of their libraries are fiction. While at school most of them put the emphasis of their work on play. Paul said an idol was nothing under the sun. So it is with unnecessary play.

After McKinley, the next great political humbug was Theodore Roosevelt. He said the Republican Party in 1912 was too disreputable for an honest man to associate with. And how you followed him like a "squawking squad of geese." But in 1916 he tried to take you back again but many failed to go. By 1920 you found out that not only the South was in the saddle but Wall Street also. Then in November we had our usual quadrennial election, but it was later discovered to have been an election. And another son of Wall Street will hold sway and Mammon will rule and labor will continue to create wealth by our wage system while the wages of dollars take the lion's share.

Capital is always produced by labor. (Prof. Andrews): "There is no excellence without labor." Since we have two parties that serve Mammon, sooner or later we will need a party that will curb the greed of the money power. Thus far any suggestion to modify or regulate graft or greed is called radicalism, socialism or anarchy.

Virtue is an attribute distinct from vice. A horse is an animal distinct from an alligator. I once offered a man a tract to read. He asked me if it was radical. I said it was somewhat so. He threw it down and said he would not read anything radical. I told him that I had never seen an animal that was half horse and half alligator; that the Creator made all after a radical plan, animals as well as laws. There were positive colors, positive laws, positive virtues; and that when we begin to call evil good and good evil we were on the road to destruction. We cannot regulate any evil by law. The money power is radical. The owners of chattel



slaves were radical. When Douglas preached his doctrine that slavery in a state would be right or legal if the people of a new state voted it so, the slave-holders discarded him. To them it was a divine institution, and this was taught them by their preachers. They claimed it as their privilege to extend slave territory to the Pacific Ocean, to include Missouri and Kansas. When Sherman marched through to the sea in Georgia he found the Rev. Wilson, president of Oglethorpe University, teaching the divine right of slavery as a cornerstone of the Southern Confederacy. He burned the institution.

Many years before the Civil War John C. Calhoun, a Southern statesman, said: "That we are autocratic I cannot deny, but we do yield much to democracy. This is our sectional policy; we are from necessity thrown upon and solemnly wedded to that party, however it may occasionally clash with our feelings, for the consummation of our interests. It is through our affiliation with that party in the Middle and Western States that we hold power, but when we cease thus to control this nation through a disjointed democracy or any material obstacle in that party which shall tend to throw us out of that rule and control, we shall resort to the dissolution of the union." I put this in as a historical event. Chattel slavery is past but a kind harder to analyze is with us. Lincoln understood the first but had not yet studied the complications of capitalism. Some of our Negro thinkers now see in Eugene V. Debs the spokesman of the great struggling working class of all races, creeds and sexes.

In our day as in Lincoln's there is an attempt to avoid radicalism and seek some compromise measure that may improve economic conditions. There was nothing in the early Republican platforms that condemned chattel slavery as a moral evil or called for its abolition. Its menace was economic and the proposition was to segregate it. No more slave territory. In our day we are on the way to formulate a movement that will interfere with the ravages of capitalism more or less under a movement known as the Non-partisan League. Although it holds no more relationship to socialism than the Republican party movement did to abolitionism, Capitalism sees in it a menace to its existence. The Non-partisan League movement like the old Farmers' Alliance is a farmers' organization but it has caused great fear to special privilege from Wall Street to the Golden Gate. The leaders

of this movement have been slandered, mobbed and sometimes imprisoned. Our nation is in a chaotic state politically and financially. It now is in order for us as citizens to do some sober thinking. Perhaps it were well to get our Bibles and read some in them occasionally. I sometimes do when no one is around. I find most people and their children are reading made-up stories about Peter, James, Aleck, Ruth and Mary Jane, and the Boy Scouts in the air, on sea and land, in the trenches and everywhere. Instead of being taught to go forth into the world to seek wealth from nature in a natural and honest way we invent hundreds of ways to get the wealth others produce by what we call superior intellect. And since robbing each others does not create wealth, we are getting poorer year by year. I might say the working people are getting nearer the level of the chattel slave or the serf.

According to our theories of society we have the rich and the poor. A rich man is one who can live by the labor of others. A poor man is anyone who labors for his own support and the support of the rich man and the young and old who cannot work to support themselves. Then again we are producers of wealth or not. But we are all consumers from the cradle to the grave. According to our intellectual conditions and our conception of material things the Persians long ago gave us a standard of judgment. They divided man along these lines into three classes. A man that knew not and knew not that he knew not was to be shunned—he was a fool; a man who knew, and knew not that he knew, we should not follow—he was simple; but when you found a man who knew and knew that he knew, that man was wise, follow him. The one man that we positively know filled the last proposition was Christ. In His day He often spoke of the blind leading the blind. When He was twelve years old he disputed for three days with the wise men in the temple. Later on He took the Pharisees and lawyers to task. The Pharisee He likened unto whitened sepulchres full of dead men's bones. They prayed piously on the street corners and told the Lord how much better they were than the tax collectors. Hypocrites He called them. Then the lawyer felt wise and asked His opinion of Him. He said to Him, "For a pretense you devour widow's houses and ye lade men with burdens too grievous to be borne, and ye yourselves touch not the burdens with one of your fingers; ye build the sepulchres of the prophets and your fathers killed them." Here we see the

importance of just laws justly administered. These prophets were stoned because they stood for economic justice. That is what the moral law contemplates. Even among pagan nations there have been those who have stood for justice and honest government. And as among the Jews and in our Christian era they met with the same fate. Socrates 400 years before Christ was made to drink poison because he advocated better and more humane and honest conditions. And the nearly Christians who were communists adopted his philosophy as a standard of morals worthy of great consideration. In our nation we may consider Abraham Lincoln as a martyr to the cause of justice, as was Socrates or Christ.

To my mind among our statesmen who knew and knew that they knew we can class Lincoln as the first in order. Some were specialists in one or more lines. Webster saw in the tariff an element of injustice and time has demonstrated his theories to be correct. In a later day Prof. Wm. Sumner, president of Yale University, saw that its provisions had created millionaires, and millionaires would beget billionaires, and when they were here the wealth of the country would roll into the hands of the few like the rolling of a snowball. Then the poor having nothing and the rich having everything the poor would organize against the rich and our country would not survive the year 1950. We have a man in our land today who is causing the beneficiaries of wealth of our land much serious concern. He is not supposed to be a prophet or a son of a prophet, but before we got into the World War he made this proposition: "If we should get into the war and have to resort to the draft to raise an army; if the government should conscript the boys to fight, it should conscript the wealth to pay for the war, and if it failed to do that, wealth would profligate on the country during the war." This man was Arthur C. Townley of North Dakota. During the war Governor Capper of Kansas told us there was profiteering. When you sent him as United States Senator he continued to tell it in his papers and in the senate. Townley's prediction of what the beast with seven heads and ten horns would do to us was not a result of prophecy but indicated that he had a knowledge of the nature of the beast. Mr. Townley is now trying to teach our people the nature of the beast and he is called disloyal. He has read that nearly 2000 years ago the Devil offered Christ the kingdoms of the world if He would bow down and worship him. He knows

that avarice and covetousness and profiteering are not included in the ethics of Christianity. He knows that the world has been playing Christianity with Christ left out. Did you ever go to a theater and see Hamlet played with Hamlet left out? I fear we hear sermons preached with Christ left out, who came to heal the sick and preach the gospel to the poor. The gospel preached to us may be a poor gospel. Of the Christ who preached it, it is said that the multitude heard Him gladly—he preached the acceptable year of the Lord, perhaps a time that should come when there would be no slaves on God's green earth. Mr. Townley is trying to teach us that government has power to curb graft; that it is a duty of government to do so. The money power fears his influence and hence they brand him as disloyal to the government. Let me say that he is not disloyal to our government as it is constituted, but to Wall Street. Hence all sort of slanders and vile epithets are hurled at him. One of his enemies said lately that he hated him; he was a snake in the grass; he never said anything disloyal but he believed he was disloyal at heart but too smart to show it. "And virtue itself 'scapes not calumnious strokes." I hope Mr. Townley has found a way to curb the money power. We have heard of this money power and are supposed to have been fighting it for many years. But like the devil the money power never sleeps. Our fighting this power has been very unscientific for we find it now has us under complete control. It has our government, most of our states, counties, towns, townships, schools, cities, churches and farms paying tribute to its power, and without the authority of divine law.

For the last fifty years you all have been going to the polls and voting for a good man. And you got what you voted for. You let Wall Street or the money power tell you who was the good man. Thus far they were good for Wall Street. They have insured Wall Street good times except for a time they pretended to be against Wall Street. In 1907 Theodore Roosevelt's administration loaned Wall Street \$180,000,000 to tide them over. Wilson's administration refused them aid in 1914 and they locked up for a year. But of late we have read that they loaned money to Wall Street at from 4½ to 6 per cent while Wall Street let it out at from 10 to 20 per cent. In January, 1921, the treasury of the state of Missouri had a surplus of \$13,500,000 and they loaned it out to banks in the state at 5 per cent. Those banks will

loan it out to the dear people at 8 or 10 per cent, and as it will be redeposited from 4 to 6 times a year, they will make a big thing out of the people's money off of the people themselves. It might be well for every American citizen to study the intricacies of the banking business or how some can live without labor; learn that no government is based on justice today; also that any attempt to establish a government of that kind will be opposed, and for a time yet you will be reviled, imprisoned or hanged as a traitor. Like Christ was you will be numbered with the transgressors of the laws of the money power. In our nation we are not molested on account of any religion, but our politics must not run counter to that of Wall Street.

A man wrote us recently that he had fought the liquor traffic for forty years and now he had started out to fight the money power. It will take more political tact than any yet out to fight that power successfully. When Christ told the one who was without sin to cast the first stone at the lady who was somewhat indiscreet, they all sneaked off. As a Judge He could not condemn her alone because there was another implicated in the deal.

The wedge of gold hid in the tent spoiled all calculations of victory to the Children of Israel at the Siege of Ai. Avarice was in the camp. Since we, a government of the people, have deliberately gone to the ballot box and voted for such bald systems of robbery as the liquor traffic and our present banking systems, we are not in a consistent frame of mind to throw stones at millionaires and profiteers. Since your wise and good people have gotten you who want to be honest and fair, you who are God's people, into a bad ditch, it might be well to send some of God's fools to make your laws. Those lawyers who have gotten these burdens on you too grievous to be borne might change places with you.

Mr. Townley in his suggestion that if governments conscript men to lose their lives in a war they knew not the nature of, they should also conscript the wealth of those who knew, was talking good scriptural philosophy. Christ said: "Is not your life more than meat or your body more than raiment?" Here were the young men called to make sacrifice of the only thing of value to anyone, life. Whereas those favorites of society, our pets and parasites, refused to make any sacrifice of property but instead used the occasion to accumulate more wealth and to make laws to burden the people

more and more. And should a man protest, prison was his doom. A young man who was two years in France and who left a wife and child at home told me that once he asked: "What is this war about, anyhow?" The answer was "Ten days in the guardhouse!" I said, "Young man, it was yours not to reason why, yours but to do or die."

H. N. Brailsford lately in the London Daily Herald writes: "In the ancient world debt was the prolific cause of revolutions. Again and again in the city states of Italy and Greece, when debt and the slavery which followed it had become intolerable, an upheaval followed. Debts were cancelled and usury promptly started again. In our day it is not so much private as public debt which makes for disturbance. There are three big causes of it, which are poisoning our international relations and are destined to make more trouble yet: the biggest of the three is the German indemnity; then comes the foreign debt of Russia; and lastly there are the war debts of this country (England) and, indeed, of all the allies to the United States."

Some days ago we had headlines in the Kansas City Star on the "Shame of North Dakota." Now what is the "shame" of North Dakota? For years the usurers and profiteers have been gouging them out of the wealth they produced and nature did not always respond to their toil with a reward. But usury seeks a reward forever, day and night, winter and summer, world without end. Amen, says the usurer. But his victim complains and Townley, like Nehemiah of old, calls the rulers together and asks relief of only a part of the burden of usury. But we find Nehemiah asked the rulers thus: "I pray you let us leave off this usury. Restore their vineyards, their olive yards, their houses, also the hundredth part of the money. Ought ye not walk in the fear of our God because of the reproach of the heathen?"

A short time ago our papers told us England owed us \$470,000,000 in interest. This morning (March 8, 1921) our preacher here called to me across the street: "The allies are sending an army into Germany. The German capitalists have invested money in South America and do not have any for France." I said: "I am glad you notice that. Van Simmons told them in England that Germany would pay France just what the people could make by industry. Labor must pay the debts of these Junkers just as the labor of our chattel slave paid the debt of his master." And our capitalists are using their

money to enslave Mexico, and with German, Dutch, French and English capitalists will enslave the rich wealth-producing lands in South America. I only endeavor to give you a record of some of the wrongs that some human beings inflict on others and how they do it by means of a perverted law or laws. But each day brings to light examples of man's inhumanity to man more and more severe, with no visible signs of relief. We all need wealth and it becomes a most serious question when we contemplate getting it without squarely earning it.

In 1843 Henry Ward Beecher, the great preacher of those times, in a lecture to students in the University of Indiana, among other things said: "It requires a superior intellect to discover and defend a truth." I am not discovering any truths; only calling your attention to the truths already discovered, some that have existed since Adam. Your attention has been called to them by such notable persons in history as Moses, Joshua, Nehemiah, Isaiah, Ezekiel, Solomon, David, John the Baptist, Jesus Christ, Paul and John of the Revelation. These all call our attention to the economic laws that will insure us a peaceful and harmonious existence here below. They are all advocates of economic justice until we come down to John of Revelation and he writes of the judgments that shall come upon us in case of a violation of these laws.

Today, as in the days of Elijah the true prophet, we have many false prophets. We have one in Judge John C. Pollock. He says: "Unless such prohibitory laws as the 18th amendment are repealed while there is yet time, bringing an end to the present epidemic of liberty-curtailling legislation, the United States faces inevitable revolution." I record this as a sample of the sort of stuff our good men get off. What a liberty you did enjoy when you paid Uncle Sam \$1.10 for the privilege of purchasing for sale a gallon of whiskey that cost the producer 15 or 20 cents, this to a saloon keeper. Then for a privilege to sell you paid your town from \$500 to \$1000 for a license. And the poor working man paid about \$5.00 a gallon for his personal liberty to drink. The highest cost of production I ever saw was 46 cents per gallon in Nov., 1918. Now this is much ado about nothing, for you will soon starve on whiskey, beer and tobacco. Bread and butter is the chief concern of mortals here below. When you get there and your cupboard is bare you will not have far to go to a land where they don't shovel snow.

And the Englishman, H. N. Brailsford, says: "Revolutions

are brought about by debt. The question of debt is a more serious one than the question of drink." The creditor is always interested in the ability or inclination of a debtor to pay his debts. We have examples in the Old Testament of repudiation of debts by nations or tribes. But the worst example of infringement on our personal liberty in this our land or the free we find lately in a resolution made by a new organization formed in Salina, Kansas, in January, 1921, known by the high-sounding name of the American Defense League. They aim to destroy our personal liberty to even think of or discuss economic questions as some of us aim to do. And they call themselves 100 per cent American. Read this: "We deplore and will oppose any system of thought, argument, action or practice which causes, aims or results in creation, development or excitement or class distinction, animosities or prejudices, and will at all times and under all circumstances contend against Townleyism and similar movements or Red Radicalism in any form and under whatever name, which aims to impair or imperil the sacred principles, traditions and virtues of our government. We stand only for law and order and for the highest ideals of government." One of the virtues of our government is that it is socialistic in its nature and each citizen is permitted to vote for what he wants put into the law. And if we find oppressive conditions existing in law it is our constitutional right to meet and discuss these things in peaceful assembly. But the autocrats of special privilege are now living in fear and try to prevent public discussion of any grievance real or imaginary. And this in itself is an infringement on our personal liberty far more serious than the question of a cigarette or mug of beer.

This resolution refers to Townleyism, which is a word not found in the dictionary. What is it? I will say it advocates a more precise, honest and orderly arrangement for the distribution, transportation and exchange of farm products for other commodities than that which has hitherto prevailed. When I read this wonderful resolution which aims to even curb our thoughts, I turned to a man near me and said, "I wonder what jack-legged lawyer wrote this." I since have learned that there were two there, one from Atchison and one from Kansas City, Kansas. Mr. A. C. Townley has been dubbed "After Cash." Let the man who is not after cash throw the first stone at him.

In 1917 I went over to Staten Island, New York, to see

Edvin Markham. He gave me two prize poems. The one, "The Toiler," would fill in to good advantage here as a comprehensive analysis of the laborer of many ages. I met Mr. Markham in 1914 and I hope to meet him again this year.

### The Toiler

#### I.

What strange awakening shape is this—  
What is his breed, his genesis?  
Peer into the past, from every age  
His vision stares in silent rage.  
Down the long centuries he came;  
Who is he? Ask the sands his name.  
Who is he? Ask the leaves that die,  
And have no language but a sigh;  
Ask the gray fields he plowed for bread  
To feed the nations—he, unfed;  
Ask the slow vultures as they wheel  
Over the battles for a meal.

#### II.

Behold, he is the Toiling Man,  
Unresting since the world began.  
What blind road has he come to this—  
Out of what darkness, what abyss?  
Grinding grim blocks in ages gone,  
His groans gave Greece her Parthenon;  
Out of the deeps of his despair,  
The Colosseum wheeled in air;  
Back somewhere in the night of years,  
The bricks of Babel felt his tears:  
Back in the ages, stooped with loads,  
Silent to curses and to goads,  
With panting mouth and sullen lids,  
He piled the monstrous Pyramids;  
Yea, staggering under stripes and scars,  
He heaved huge Cheops to the stars;  
The Memphian Sphinxes in their day  
Saw him go by as still as they;  
And on all ways he ever trod,  
His silence was his cry to God.

He built and beautified the cities;  
Gardens where rhymers thrummed their ditties;  
Mansions where lolled the idling host,  
Whose god is he that idles most;  
Temples where pontiffs lit a flame  
To gods that winked at all the shame;  
His brute hands lifted into air  
Bright Babylon, and held her there.  
Yea, out of grief and reeking crime,  
He lifted cities into Time—  
Lifted their glories huge and high,  
And held them glittering in the sky.

#### III.

So in these hands he held the fate  
Of empires—carried their doom and date—  
The power to wreck the guarded thrones,  
And leave the world a plane of stones.  
Yea, there was strength in that huge girth,  
To flatten out the belly of earth;  
In those huge shoulders was the might  
To draw down whirlwind and the night.  
Yet he toiled humbly in all lands,  
The fate of nations in his hands—  
Toiled at his all-bestowing task,  
And why he toiled he did not ask;  
He let the centuries go by  
Without a word, without a cry;  
The stones were silent on the way,  
And he groped on, as still as they.

#### IV.

Behold, O world, the Toiling Man,  
Bearing earth's burdens and her ban;  
Because of his all-giving grace,  
Kaisers and kings have held their place;  
Because he gave ungrudging toil,  
The lords have had the world for spoil;  
Because he gave them all his dower,  
Great ladies glittered out their hour;  
He clothed these paupers, gave them bed,  
Put into their mouths their daily bread.

And his reward? A crust to taste,  
An unknown grave upon the waste,  
Outcast and curst, befooled and flayed,  
With earth's brute burdens on him laid,  
He only reached out humble hands,  
Reached out his mercies on all lands,  
How silent down the world he trod;  
How patient he has been with God.

## MORE ABOUT SOCIALISM

Definition from American Year Book, Cyclopedia and Atlas: "No word has been more abused than the word Socialism. The Socialist is not an anarchist; they are opposed in theory and practice. The Socialist does not propose to destroy the family, abolish religion or divide up property, nor does he seek to carry out his ideas by riots or bloodshed. In a single phrase Socialism means public ownership of the means of production and working-class control of the government, a chance to work for all who will, and to all workers the full value of their product. The typical Socialist is a rather quiet and thoughtful working man, serene in time of trouble and self-contained in the day of victory. He realizes that the world will move on very well after he is dead but remembers that while he lives it is his business to help the world move. He considers himself an ally of the eternal laws of nature, and is proud to do his little part in the great cause."

Johnson's Universal Encyclopedia: "Socialism is a moral reform: it is the vices of mankind and the miseries resulting from these vices to which Socialism wishes to put an end, and it seeks its means not in a new religious issue, but in a new social organization."

Webster's International Dictionary: "A theory or system of social reform which contemplates a complete reconstruction of society with more just and equitable distribution of property and labor."

New International Encyclopedia: "As the term is now used, Socialism is an ideal economic system in which industry is carried on under social direction and for the benefit of society as a whole. It is contrasted with the competitive regime of existing society."

Note: Our economists call the labor in factories, mines, etc., industry, whereas we talk of farm production as agriculture and stock raising. In industry there is human control of production, whereas in agriculture there is not. Under present conditions of society the agriculturist is likely to be worsted in the trade of his products with society, whereas the manufacturing interests are allowed a premium on their products by tariffs and other schemes to insure profits on their labor,

whereas the agriculturists often sustain great loss. A notable instance is that of C. H. Butler of Frankfort, Marshall County, Kansas, who fattened 299 steers in 1920, averaging in weight 146 pounds, sold at an average price of \$11.46 per cwt., at a loss of \$15,591.72. He also sold 183 hogs at \$13.97 per cwt., weight 351, loss \$365.54, or a total loss of \$15,957.26 in his legitimate attempt to feed society. This is only one example of the serfdom of the American farmer.

I will give you a few thoughts from the new Standard Encyclopedia on Socialism: "Industry is carried on by the united efforts of thousands of men, and is no longer an individual function but a social and collective one." Keep this in mind. Also remember that the workers get about one-fifth of the wealth produced, according to the United States census of 1910. "The Socialist Movement aims to correct this inequality of the distribution of created wealth." Also remember what Abraham Lincoln said about this and its relation to good government.

We continue quotations: "The influence of Socialism on social, economic and political thought has been very great. Socialism has greatly helped to give prevalence to the historical conception of political economy. It has deepened and widened the ethical conception of political economy. It has taught that the entire technical and economic mechanism should be made subordinate to human well-being and that moral interests should be supreme over the whole field of industrial and commercial activity. It inculcates an altruism unattainable by any probable development of human nature. It has given an exhaustive criticism of the existing society and of the prevalent economic theories. Almost every economic treatise now appearing bears the marks of socialistic criticism of present society. Socialism has made a deep and abiding impression on the thought and activity of the world. Germany leads the way in the recognition of the influence of socialistic theories. Bismarck was the redoubtable antagonist of social democracy, regarding it as subversive of church and monarchy and fatherland, but he had considerable respect for socialistic principles, and he was prepared to hold the state responsible for its suffering members. The State Socialism of Bismarck was an outgrowth of this sense of responsibility and the same feeling has been emphatically expressed by the Emperor William II. Socialism does not desire a modification but a renovation of the existing industry, and through it the existing society.

Modern popular Socialism is, as already stated, thoroughly democratic and opposes Socialism of the chair and the State Socialism of the ruling classes. It does not wish Socialism without democracy."

In his book, "Nine Months of War," published by the Patriotic Educational Society, Raymond B. Price has taken note of this when he says: "German patriotism has been founded largely on Bismarck's far-sighted policy which recognized the right of man to work, to shelter, to reasonable living conditions and to freedom from worry against illness and old age."

You may now begin to wonder how these economic conditions under an emperor came to be better than our own land where every man who votes is a part of or a factor in government. To be plain I will say that the workers of our nation have been a lot of rainbow chasers for fifty years or more. They voted for the good man and prosperity for their rulers in Wall Street. Your good men have sold you out as I have often explained. And since this is a government of the people; if we the people have unjust and oppressive conditions put upon us we cannot blame it on an emperor or lords of royal blood. And on the other hand if we, after 140 years of experience as a free people, have not sufficient political sagacity to discern good laws from bad we are about ready for a good king. "When the wicked rule the people mourn." And in a republic the law is king. Hence when we mourn over wrong economic conditions we simply mourn over our own indiscretions.

About all the authorities that I can find give Socialists credit for desiring better economic conditions and a system of laws to enforce those conditions, a court that will not set profiteer robbers free, etc. It is these wrong and unjust laws of trade, of production and transportation to which I aim to call your attention. We do not need to be Socialists to discuss these things. An orthodox Socialist will tell you of the philosophy of Karl Marx of sixty or more years ago; he will talk of class consciousness, dictatorship of the proletariat, bourgeoisie, imperialism, syndicalism, sabotage, the materialistic conception of history, things that the common workman or farmer never heard of nor has any more idea of than a parrot has of the ingredients or processes of making a cracker.

I have discovered that there is iniquity in such common things as liquor licenses, tariffs and the banking systems of the world, and that these things are contrary to the moral

law and the best interests of society as a whole. In this book I aim to give a plain and logical explanation of the theory that dollars do not earn wealth; that labor power alone earns. In the early days of our race the Almighty said to the first of our race, "In the sweat of thy face shalt thou eat bread." And as the race came on down the ages some have violated this command in various ways. Some by physical force have made others their slaves; sometimes we are made slaves of others by mischief framed into law. This was preeminently mentioned with reference, to usury laws in the Old and New Testaments. Moses, Isaiah, Ezekiel, Nehemiah, Amos, David, Solomon, John the Baptist, Christ and John of the Revelation were against this form of legalized robbery. But in our age of great minds and intellectual prodigies that run our institutions of learning, anyone who chooses to believe the real intellectuals of the scriptures is adjudged a Socialist, an anarchist, a radical, or hounded in our country as un-American. For my part, I aim to agree with the old school of philosophers, for the last school has brought the world to financial and economic ruin, war, discord and riot. "A tree is known by its fruit."

The mind of the child in our public schools is taught to regard usury as a sacred heritage to the human race and from an early day is taught to compute interest and so on to the last day in the seminary or university. But why do not the watchmen of Zion warn us against this enemy of man? Perhaps they would lose their jobs if they did, for it is the beneficiary of this iniquity whose easy money pays their salaries. But Luther said, "After the devil they are our worst enemies."

These burdens fall on all wealth producers around us, but it takes a great deal of philosophy to explain the common things around us. The fundamental principle of Christianity is brotherhood—not of a sect or tribe, but of the whole world. This gospel was to be preached to the whole world. The world will not be free from slavery until Christianity is adopted. The sort of Christianity that has been exhibited in Europe the past six years I think would make an intelligent Hottentot thank his gods that his grandfather was a pagan.

But bankers consider themselves of a higher order than workers. I give this from a bankers' magazine. Read it; study it: "We must proceed with caution and guard well every

move made, for the lower order of the people already shows signs of restless commotion. Prudence, then, will dictate a policy of apparently yielding to the popular will until all our plans are so far consummated that we can declare our designs without fear of any organized resistance. The Farmers' Alliance and Socialist organizations in the United States should be carefully watched by our trusted men, and we must take immediate steps to control these organizations in our interest, or disrupt them. At the coming Omaha Convention our men must attend and direct its movements, or else there will be set on foot such antagonisms to our designs that it may take force to overcome. This at the present time would be premature. We are not ready for such a crisis. Capital must protect itself in every possible manner through combination and legislation. The courts must be called to our aid, debts must be collected, bonds and mortgages foreclosed as rapidly as possible. When through a process of law the common people have lost their homes, they will be more tractable and easily governed through the influence of the strong arm of government, applied by a central power of imperial wealth under the control of leading financiers. A people without homes will not quarrel with their rulers. History repeats itself in regular cycles. This truth is well known among our principal men now engaged in forming an imperialism of capital to govern the world. While they are doing this the people must be kept in a condition of political antagonism. The question of tariff reform must be urged through the Democratic party, and the question of protection with reciprocity must be forced to view through the Republican party. By thus dividing the voters we can get them to expend their energies in fighting over questions of no importance to us except as teachers to lead the common herd. Thus by discreet action we can secure all that has been so generously planned and successfully accomplished."

Education forms the common mind. "Just as the twig is bent the tree's inclined." So we teach the working man's child that money earns wealth and he works with a hope that he may some day get money and that his money will enslave some of the common herd. He will be then in a superior class in this world, a citizen of an autocratic monarchy with wealth as its God.



## ABOUT WAR

President Wilson in a speech in St. Louis, Missouri, said: "Peace; why, my fellow citizen, is there any man here, or any woman, let me say is there any child, who does not know that the seed of war in the modern world is industrial and commercial rivalry? This war was a commercial and industrial war. It was not political." Our Revolutionary War on the part of the colonists was political. After our natural wants are supplied our next great concern is government; hence political knowledge will help greatly to institute justice in any republic.

The attributes of government are defined in our Declaration of Independence. The great World War was brought about by an ambitious monarch who had gained land and coal and iron in two previous wars in which he was successful. This time he started out to eclipse Alexander, Caesar or Napoleon in plundering the world and it took the efforts of the so-called civilized world and some of the heathen world to stay his hand. The beast of avarice with seven heads and ten horns that rules the world with great power exerted this power as never before and drove men into war as never before and has left the world more desolate, especially in European countries, than ever before, unless the campaigns of Napoleon eclipsed it. The spirit then that sets nations to war against nations may be of the same nature as the spirit of the individual robber who seeks his subsistence by taking forcibly the property of others. And we were told it was a war "to make the world safe for Democracy." And but few aside from our president dared to say that it was one set of robbers fighting another. The skulls and bones of soldiers of France, Spain, Italy, England, Belgium, and later of the United States are scattered over the world in modern wars for land, coal, iron or oil.

Great as Abraham Lincoln was he opposed our Mexican War in 1846-1848. He said its object was to get more territory to be made slave territory. I suppose he knew, as he was in Congress at that time. Cecil Rhodes induced Queen Victoria to go to war with the Boers to get gold and diamonds.

I heard a preacher in his sermon say that Queen Victoria regretted that war to her dying day. It has been said that King Leopold of Belgium had the hands of children in the Congo country of Africa cut off when a sufficient quantity of rubber was not produced. It is being developed that nations that promote war teach their young people cruelty. It is an adjunct of war. History tells us that Cromwell prayed before he went into battle. He put on his banner, "We hope in God." (Whig). When he sent his army to conquer Ireland he told them to slay promiscuously. He was asked, "How about the children?" He said: "When you kill lice you also kill the nits." The Germans trained their officers to "disregard conscience and not be a lot of grandmothers in breeches." Sherman said, "War is hell."

After this war Prof. Geo. D. Herron was sent by our government to attend the peace conference. To the question, "Why did this Conference fail so easily and utterly?" he says: "The failure lies in this, that the Conference from its first morning until the last driving hours of its calamitous career, has been under the control, occult but conclusive, of Europe's hoary masters—the money lenders. It was inevitable, therefore, that no spiritual principle should be given occupation at the board. The Conference, blinding the eyes of its greatest participant and of its closest friend, developed itself into a solemn meeting for the division of spoils. The incredible contrivances brought forth under the name of peace were born of either bargain or essential blackmail. Not the souls of men nor the souls of nations, but oil and iron, coal and gold, potash and copper, turned the scales of decision. All the blood and tears of the terrible yet expectant years, all the assembled hopes of the beaten generations of men were sacrificed by the great powers to the mighty usurers. The peace is theirs and concessionaires—a peace whereby, through the highly-phrased diplomatic plimpery of their procurers, they filched the natural resources of the planet, and sentenced its populations to choose between national slaveries, death by starvation, and suicidal revolt. So it is not strange in the light of its secret motives and processes, that division, not unity and concord, comes out of Paris. For in the material motive, in the individual and national egotisms issuing therefrom there is no uniting principle. The material motive always divides: it is the spiritual motive that unites. It is the material motive that shapes the swords of division—that

creates "mine and thine" of individuals and classes and nations. And from "mine and thine" come the wars, and the most of mortal woes; and from "mine and thine" comes also the advancing dissolution of the present world.

Our industrial and social machinery has reduced the souls of men to servitude, and of the souls of nations it has made grist for the money-lenders' mill."

These observations of Prof. Herron are based on a study of the motives of European diplomats, each in an attempt to gain in material wealth of what was left after much destruction of life and property.

The great question with these usurers is to keep their gold in productive use. To them it may matter but little how any other class of human beings may suffer, their interests are based on self. The spirit of the robber is in it all. Our Revolutionary fathers fought eight years, bound together by a spiritual motive—a desire for a better form of government. The Russian Bolsheviks are bound together by a spiritual motive, which is to get rid of the usurer, the land monopolist and eventually create an industrial commonwealth in which labor and its rights shall be held as superior to the rights of money and the special privileges allowed to the moneyed class in other lands. Note: Money is only a certificate for capital or of capital.

March 21, 1921—Last week our daily papers said the Bolsheviks of Russia obtained three victories that would make them stronger. I hope they will succeed in making a government in which labor will have its place and rights. It is in an experimental stage as our nation was after the Revolutionary War. Our trade rights were interfered with by England until we got into another war in 1812 during which England burned our capitol at Washington. Even France changed her policy and demanded tribute of our nation, to which our reply was the historic utterance, "Millions for defense but not one cent for tribute." During our Civil War Napoleon III established a monarchy in Mexico and placed an Italian prince by the name of Maximilian on the throne. After Lee and Johnston had surrendered their armies Gen. Grant called to the attention of President Johnson that an empire in Mexico was a menace to our country; that all the great nations of Europe except possibly Russia expected that war would "result in the dismemberment of the country and the overthrow of republican institutions." "Every act of the empire of Maximilian has

been hostile to the government of the United States. It is notorious that every article held by the rebels for export was permitted to cross the Rio Grande, and from there go unmolested to all parts of the world; and they, in return, to receive in pay all articles, arms, munitions of war, etc., they desired. Rebels in arms have been allowed to take refuge on Mexican soil, protected by French bayonets. French soldiers have fired on our men from the south side of the river in aid of the rebellion." These are only a few of the grievances Gen. Grant pointed out to the president. But he sent an army of 70,000 down to the Rio Grande under Sheridan and gave the new emperor a note of warning. The French government thought it a good policy to withdraw their army and the Mexican people rebelled, took their emperor prisoner and shot him. Just to think: those wicked Mexicans to take one of God's anointed of the royal blood and shoot him. And how like the Russian Bolsheviks. But it does not matter to the usurer under what form of government he operates; his chief concern is wages for his dollars—good wages, if you please—and in no other land does he get better wages or better protection than in our own land.

Solomon asked for wisdom to rule his people but forgot himself and used his wisdom to enslave his people and glorify himself. His son did not listen to their cry for release but said, "My father chastised you with whips; I will chastise you with scorpions—the weight of my little flager shall be heavier than my father's thigh." The result was a division of the kingdom and we suppose repudiation. The nations of Europe are under a burden too grievous to be borne as a result of imperialism. And we, in free America, are sufferers also. Wendell Phillips, the Abolitionist, after the Civil War, said: "Here on the soil enriched by the blood of our dead is to be erected an aristocratic monarchy with wealth as its God."

Wealth is as necessary as wisdom. But we do not recommend any system that gives undue wealth to a few while it impoverishes the many. Those early Abolitionists after the Civil War were among the first agitators for better conditions for the working classes. Lincoln said that there were three kinds of labor, useful, useless and destructive. It is easily to be seen that the last two are a burden on the first. War is destructive labor. It is a species of wholesale robbery and in the ancient days was common among heathen and barbarous

nations. The Philistines came upon the Israelites for plunder and modern wars have the same spirit. The scripture says: "The robber goes forth to kill and destroy. Wars do not originate by chance. They result from deep-laid schemes of the world's usurers or profiteers who rule the world. The invisible empire of Imperial wealth, if you please. Our revolutionary war on the part of our forefathers was for better government. The war of 1812 was brought on because England did not acknowledge our rights to commerce on the sea and may be reckoned as a second war for independence. Our war with Mexico was brought about by our slave-holders to acquire more territory for their cherished institution. Lincoln as an opponent of slavery and as a member of congress opposed this war. The War of the Rebellion did not come on by chance or accident. The autocracy of the South ruled the government and years before John C. Calhoun had said that whenever they lost that control they would proceed to divide the union. By dividing the Democratic party in 1860 they lost control and a new party came into power to which no slave-holder ever belonged, and the South made good Calhoun's assertion. But the South had the most of the army and the arms and in this they had the great advantage to begin with. Then they had the autocratic powers of Europe except Russia with them. The late European war was planned by the militarists and usurers of Europe for some time. On the part of the German emperor was a desire to destroy Socialism that was gaining among his people, as well as to gain more territory and an indemnity from France. War is force against force and by it nations are only safe when their physical force equals or exceeds that of their neighbors. We are only living under a species of cultured barbarism. When the war raged in Europe the Buddhist priests of China appointed a week of prayer to pray for the poor Christians who were killing each other. And a Chinaman who was educated in Kansas wrote to a friend that the European War was the logical sequence of our civilization which was based on avarice on earth and happiness in heaven.

Your Christ was the most lovable super-man that ever walked the earth. He rejects your government. No, you are not Christian men: you are "Anti-Christ." I might suggest that we are a sort of Ishmaelites, every man trying to beat every other man out of his property. Christianity calls for a different condition. The beast with seven heads and ten

horns exercises his power through force. He raises some up and others he casts down. He is closely related to the devil who offered Christ the kingdoms of the world if he would bow down and worship him. Notice the phrase "bow down." There is nothing exalted in worshipping Mammon. A higher education consists in following the admonition of Christ.

I had some experience in actual war myself. The first I saw of war was the battlefield of Gettysburg three weeks after the battle. The last one I saw was at Petersburg, Va., April 2, 1865. I participated in this battle in the taking of the rebel forts. Of the three color sergeants and four corporals but one was left to plant the flag on the enemy's fort. That fell to the lot of the 208th Pennsylvania Infantry to which I belonged. The next morning, April 3, 1865, we went into the city without opposition, the 46 miles of earthworks and forts having been abandoned during the night of April 2nd. On the 25th of March at the recapture of Ft. Steadman the 100th Pa. Inf., known as the Roundheads and 208th Pa., had 1400 prisoners and 5 battle flags to their credit, and Sergeant Thomas C. Randolph of the 100th, who now lives at Marysville, Kansas, got a receipt for these from General Parke, commander of the 9th Corps, Army of the Potomac. There were 550 prisoners from the other end of the line. Abraham Lincoln and General Grant viewed this engagement. The 3rd Division, 9th Corps, was composed of six Pennsylvania regiments as follows: 200th, 205th, 207th, 208th, 209th, and 211th, and we served nine months. We had 854 killed and wounded or died during that time. When I was discharged June 1st, 1865, I lacked 3 months and 15 days of being 18. I never reported at a sick call and the regiment never went anywhere I did not go, and we did some pretty hard stunts. Before I was 17 I walked 20 miles one night to the railroad and boarded an empty coal car with another boy for Harrisburg, Pennsylvania, 28 miles. This was my first car ride. Sixteen days after I enlisted the regiment was on the picket line doing duty in the Army of the James. The most of us old veterans who saw real war are opposed to useless militarism. When we fought for the preservation of the union we knew its purpose. We were fighting an autocratic power and our success depended on the freeing of a race from slavery. But today an invisible autocracy rules the world, even more dangerous to the welfare of society than chattel slavery.

Before the Civil War freedom of speech regarding the

iniquity of chattel slavery was suppressed by mobbings and even murder. Today the invisible government in our land is exciting mob law and encouraging the same spirit of the suppression of free speech and free assembly as existed then. But among those of us who remember the days of Wendall Phillips, Owen Lovejoy, and Wm. Lloyd Garrison, are many who have but little use for arbitrary force where reason should prevail. And this is done under the guise of Americanism, whereas true Americanism protected by our constitution guarantees peaceful assembly.

During the civil war there were about 2,700,000 enlistments of which less than 60,000 were drafted, or one out of 17. During this world war in our nation about 4,500,000 men were called to arms and about 260,000 volunteered, or one out of 34 and many who volunteered knew they were to be conscripted and volunteered to get a particular kind of service desired. The rest were selected and it made but little difference whether you enlisted or not, the war god of the world was showing his power as never before, not only in this country but in England where they never drafted before for a foreign war. The writer had two uncles in the Civil war and four nephews in this world war. One D. A. Kistler, Jr., died July 4th, 1920, at a government hospital at Atlanta, Ga., from tuberculosis, contracted in the service while on a battle ship. Three were in France and Belgium.

I find that it requires a greater courage to fight moral evils than to face the cannon of the actual battle field. The robber who wants your property never reasons. He never asks if you are a Republican or Democrat, Socialist or Prohibitionist. It is your money or property to support his life. Neither does he ask if you are a Christian, a Jew, a Catholic, a pagan or an infidel. But if you resist armed or unarmed, death is your portion unless you get him first.

Then we find that this world war was after this fashion, for in it representatives of all races, colors, religions and political beliefs, were found. And all this was done under a guise of Christianity and a superior civilization.

At the beginning the Creator of our race laid down the laws to govern our existence and His Son said, "Heaven and earth shall not pass away until every jot and tittle of this law is fulfilled." Sherman said, "War is hell." War has covered Europe with famine and pestilence and it has put a spirit in our land against our own rights under the constitution,

and developed a spirit of autocracy hitherto unknown in our land of the free. But we hope there are those left who are brave enough to stand for the right. Man, made a little lower than the angels, endowed by Satan with the spirit of a beast has come down the ages until this day, preying on his fellow men as no wild beast has been known to do. And thus it will be until we cease talking about the precepts of the Prince of Peace and learn to live them instead. We are inclined to teach the child that dogs delight to bark and bite and that bears and lions growl and fight, for it is their nature too. But little children should not tear out each others' eyes.

Our rulers, whose god is mammon, can take you by force after you are 18 years old and send you into all the world to fight their wars for plunder. It is fresh in the memory of many of you that this has been done and that humanity has been left poorer, sadder, and more disconsolate than ever before. War is but wholesale murder when we give it the natural name, and yet there is no power on earth that can make one man kill another if he does not want to. As a brother you can give your own life instead. But why this present inconsistency? If the world is to be inhabited by a race of men pledged to kill each other, why not teach the child from the cradle how to kill? Why not pledge every mother to raise sons for war? Why did Mr. Roosevelt tell the people of Paris that the strong nations of the world were those who raised their own people and the women of France should not abstain from childbearing. This was a most remarkable speech and it gave offense to some. I laid it away to read some day when I get old.

When we get to living in a world brotherhood, how curious that will seem that once in the history of the world men fought each other for land, iron, coal, oil and gold and still called themselves Christians. Some organization has this injunction: "Be ye faithful until that day when one law shall bind all nations, tongues and kindred of the earth, and that law shall be the law of universal brotherhood."

With the G. A. R. we have: "Eternal vigilance is the price of liberty."

## THE BROTHER IN BLACK

To Whom It May Concern:

In all ages a violation of the moral law has brought about trouble to the human race. The black man in America is not here today by his own volition, but is here as a result of physical force, not primarily intended to benefit his condition, but to make him a servant of a race that has thus far in the history of the world claimed a superiority over all others. The practice of one race making slaves of another is in itself a violation of the moral law as well as the practice of one individual enslaving another. This violation on the part of our forefathers had its culmination in a four years' war which was attended with much loss of life and the destruction of much property, most of which was produced by slave labor.

As a soldier of the Civil War I was a witness of much of this destruction. From my peculiar philosophy I conclude that slavery, whether chattel or industrial, is only a form of robbery, licensed or agreed to by government. It has its basis in the violation of the moral law as avarice or covetousness, and is a mental sin, hence has a deeper hold on people than the visible violations which are only the invisible conceptions put into action. A commission that recently investigated causes of crime in the United States and England concluded that 75 per cent was due to "greed," 10 per cent to lust, and 15 per cent to other causes.

The ancient Romans made slaves of captives taken in war without regard to race or color, from a pagan theory that "might makes right." But our enslavement of the natives of Africa occurred when we posed as Christians and civilized and enlightened. In the early part of the past century it became common for church people to take their slaves along to church and for a slave-holder of one denomination to request a purchaser of a slave, in another, to continue taking this slave along to church. This in our day appears as a travesty on religion. But the greed of man unchecked by law knows no bounds.

Although the black race was freed from the curse of chattel slavery, there now follows under our system of industrialism, commercialism, and capitalism a system of persecution uncalled for. It has as its basis competition for a privilege to labor between them and the white laborers. Under our present system, labor is held as a marketable commodity and none can be had except when the employer is assured of a profit. The negro is being mobbed and terrorized all over our land, often for very slight offenses and often on mere suspicion, and the purpose of this may not be made known to the general public. Under the pretext that it is to save the virtue of our white girls secret organizations of Ku Klux Klan are being organized to further terrorize the negro and, if I am rightly informed, any white person who may advocate better conditions for him. While the African was a slave no master long considered the virtue of the slave girl but the slave woman was treated much after the manner of domestic animals.

After the war was over we had a review of the Army of the Potomac, May 23, 1865, and of Sherman's army, May 24th. I was in the first named. My father came to witness these reviews that took place on Pennsylvania Avenue, Washington, D. C. We marched 20 abreast. I was then a boy under 18 but had seen nine months of honest service and the fortunes and misfortunes of several battles. My father came to see me on the evening of May 23rd at our camp near Alexandria, Va., and I remember well his story of being among a lot of negroes in the city who had been slaves. Some, he said, looked whiter than he did. And he said, "Good Lord! What an institution: men selling their own flesh and blood into slavery."

We all know that an ancient idea was that the king could do no evil. The white race then being king was at liberty to violate any and all laws of morality and chastity; but now let the black man make the least suggestion to a white maiden or an accidental motion and we find he has the devil to pay. The great destruction of life and property we learn was the result of an accident at Tulsa, Oklahoma, recently. When we trace the origin of our half-breeds, quadroons and octoroons among the African race the degenerate white man is the more responsible party. Therefore our judgment should be more lenient with some of these mixed breeds when they long for a return to their primitive origin by a closer relation with the white race from which they sprang.

I do not aim to encourage in any degree miscegenation, but only to advocate a milder system for the correction of these evils than hangings or burnings by mob law. We ought to be more moderate and considerate, seeing that the white man was the first transgressor and remember the admonition: "Let him that is without sin cast the first stone." The mobbings of the black man in many states of our union has become a blot on our fair name as a nation with many foreign people. When we were in danger of having our nation divided by the power that enslaved the negro, did he not bear arms and give his life for the preservation of our beloved country? And since the Civil War has he not been with us as a soldier in the worst of battles without a murmur? With the proud white race armed and living in mortal fear of each other, may not a day of judgment some day come to pass when we shall suffer as a race for injustice heaped on other races of mankind? In the history of the world injustice is a dangerous precedent, for justice ever stands ready to assert itself and demand its place in human affairs. We are told that heaven and earth shall not pass away until every jot and tittle of the law be fulfilled. It may of necessity come through fierce judgment for we are told that "the way of the transgressor is hard"; and the weight of that transgression, I fear, can be laid at the white man's door.

I am not writing this to foment strife between races, but rather to encourage moderation in action and judgment on both sides. And this for the best interests of humanity, regardless of race, color, or previous conditions of servitude.

*miscelgenation*

## CONCLUSION

My writing of this little book is an attempt to throw a few plain hints on the real troubles of mankind, not only in our own fair land but as we now live under our much vaunted civilization. I make bold to wander away from the trodden paths of our general literary savants and delve into the fundamentals of an honest existence and draw my conclusions from the foundation principles underlying a peaceful and contented life as indicated by the teachings of the moral law. We are enjoined in the scriptures to think of things that are honest, pure, just, merciful, charitable, and of good report.

The present "hard condition" of the world today may indicate that there has been a transgression of that moral law designed to promote peace, prosperity, harmony and contentment to humanity. A recent investigation of crime and its causes in England and our country concluded that 75 per cent was due to greed and 10 per cent to lust, and from the first article in this book I attempt to show that the very popular theory of wages on money has its basis in greed. I started out with some history concerning it from the writings of Martin Luther. A few weeks ago a young minister of the Lutheran church told me he was studying along economic lines and told me of the authors he was consulting and later I went to see him in his home in Troy, N. Y., and he showed me his books, and among them was a book by Luther Hess Waring, D. D., Ph. D., "The Political History of Martin Luther." In opening the book my eyes caught a sentence in which Luther called the usurers "skinflints"; and I thought back in the early days of Kansas when we paid 2 to 3 per cent a month for money to do a little work. Up to 1874 I plowed with my old breaking plow and then I bought a stirring plow for \$15 on a short time. We had no corn that year, but grasshoppers plenty, and they were not a legal tender on debt. They offered me the district school three months at \$25 a month and I paid 3 per cent a month on that plow for five months. The same neighbor took a farmer's team, wagon and some cattle on a chattel mortgage without giving him a chance to redeem them.

Afterwards he went to Kansas City and invested on a boom time and lost about all.

On the same page I get that Luther, before he died, sent a circular letter to his preachers to preach that 5 and 6 per cent was also usury. Being a Lutheran myself I take great pleasure in telling this story from the book of Rev. Waring, who is also a Lutheran.

Some years ago we had in Kansas a Socialist, C. B. Hoffman, who edited the Chicago Daily Socialist, and was president of the Dickinson County Bank and Hoffman Milling Company. He said 5 per cent was robbery as well as 10 per cent. The daily papers then published some of his sayings. One was: "Spiritual and political equality are barren ideals until you can get economic equality." To make that more plain I will say that you can go to the same church together, worship the same God, or vote the same political party ticket, but you are put to a great disadvantage when you trade your farm products below the cost of production for those of others who have double premiums on their wares. Economic equality may mean making values of all marketable commodities after the same rule. Your law of supply and demand as a system of getting values had better be rendered the "law of supply and be-damned," for it describes the condition of the agricultural part of society in our nation.

A republic is a sort of debating society. This is necessary in order that we may discover what will be best for the general public. Webster and Clay debated the tariff question and Webster's theories, we think, were the best. Lincoln and Douglas debated on slavery, and Lincoln's theories, we learn, were the best. And when any part of our citizens try by force or intimidation to prevent free discussion and peaceable assembly they are not within their rights as our privilege to reason together on matters pertaining to government is the one thing that distinguishes a republic from a monarchy or autocracy.

Of late there has been considerable discussion among high financiers over our present situation. Past Comptroller of the Currency John Skelton Williams has been boldly charging that the Reserve Banks have been guilty of usurious charges to country banks; discrimination against farmers in making loans; unwarranted favoritism in loaning to Wall Street concerns;

promotion of speculation; deliberate attempts to break country banks. Mr. Williams then tells of a country bank in Alabama getting \$112,000 for two weeks to help the farmers for which it was charged \$2,100, while a big bank in New York was given \$800,000 for speculative purposes for the same time for \$2,100. When Mr. Williams protested that this course meant failure of many small country banks, one member of the board said "Let them fail," and added, "If we can't get rid of small state banks in any other way it might be well to get rid of them in that way." Mr. Williams also says: "I heard much talk when I was a member of the board about forcing the farmer to sell his wheat, or the planter his cotton, or the stock-raiser his livestock." But he did not recall any such talk of defeating the big bankers' speculative deals. When he appealed for six months more time for the farmer and other small borrowers, he said Governor W. P. G. Harding of the board replied that a balloon was being punctured to let the gas escape. Mr. Williams suggested that "human beings are aboard the balloon and its descent must be in safety and not in a ruinous crash." And these human ghouls now feel a thrill of satisfaction over the success of their policy of deflation of farm products. It may be of the same sort as when the ordinary robber has found a victim with a heavy purse. Read again Luther's description of the usurer. Also be thankful that the Lord has given us a man like Mr. Williams with courage to expose this crookedness. And since then Harding of the board has called Williams a liar.

On July 29 or 30, 1921, the New York American, whose financial writer is B. C. Forbes, also had an article condemning the policy of the Reserve Banks in their usurious rates. Mr. Forbes says that he told them in 1919 that there would be a reaction, that the country could not long carry these burdens. He said they were making 100 per cent or more. But he said they excused themselves as the government was sharing these profits. This recalled to my mind a time when the bandits of Turkey took a young woman missionary prisoner and demanded a large sum for her ransom. They excused themselves for wanting so large a sum because the government shared the reward with them.

In May, 1921, an old farmer near Bunker Hill, Kansas, who is well off and has considerable stock in the town bank,

said to me that the stock was worth \$400 a share, and that it was getting too high, so that nobody would want to buy it. He thought that more stock should be issued in order to bring down the price. I said to him: "How much is your farm stock worth; is it worth fifty cents on the dollar?" He did not say. This bank is about ten years old. The interest rate is 8 per cent. This high value of stock would indicate that they made 32 per cent on their capital. I would suggest that they loan their people money at 4 per cent and their stock would then be worth \$200 a share and promote a better feeling in the community.

B. C. Forbes said that before this late war interest rates in Europe were mostly 3 per cent a year. My brother in Brooklyn says that the bankers of New York will try to get their next legislature to increase interest rates to 8 per cent.

While in St. Joseph, Missouri, a friend who has a brother, a farmer near Bunker Hill, told me of a great philanthropist they had there. He loans the working people money. He is great because he loans it at 8 per cent. They sign a note for \$50; he gives them \$46. After two weeks they pay him \$1, and \$1 each week until the end of the year. This friend said that when it was figured up he was getting at least 23 per cent.

The Hazzard circular of the Civil War and the bankers' circular I have copied are two very important documents showing the spirit of the present system of human slavery as based on avarice and a desire to live on the labor of others. The source of all wealth is the land. Some wealth grows year by year and the labor of some is applied to the care of these things. We call it agriculture and the care of domestic animals is included. Some wealth exists in mines and labor gets it for use. Physical force is needed in all this. The mind, however, is the directing force. Intellect is what distinguishes man from the brutes. Hence we have the mind, the muscle and the machine applied to nature as the means whereby we live. Private control of money and the monopoly of lands and mines by the few deprives many from their natural privileges of acquiring a living by their labor. It is about time for us people to begin to think. I fear our young generation has been taught to recite, and then play, but not to think. What of the world tomorrow? These are momentous questions.

Some day I hope you all will discover that the father of all graft, is capitalism or the world's present banking system.

In nearly every town we have promoters selling mining stock, coal oil stock, etc. I was told a few days ago in Carlisle, Pennsylvania, that many working girls who have saved \$100 or more are buying, hoping to gain. By this time they should be warned against this species of gambling, for not one in a hundred ever gets his money back. While one brother is teaching the young man in the theological seminary to preach that 6 or 8 per cent is morally right, another is getting hundreds of people to invest in town lots and mining propositions who expect great gain, but who in most cases never get their money back. Both conditions have for a basic principle covetousness. One teaches the theory that dollars earn money naturally, the other that there is no limit, and the profits from the desire of gain of others. The deluded throng seldom tell of their misfortunes for they have come upon them by their own greed. The only honest dollar is the earned dollar. And an honest trade is a trade of two things of equal values. And the labor cost of production is the best law of values. Things as they exist in nature have no value. They are God's gift to man as a means to sustain life. We have yet to establish in the earth correct systems of values of commodities, better systems of distribution, better systems of land tenure, better systems of banking, better systems of education, a better system of theology, and a better knowledge of the moral law and its application to human affairs.

In this little book I have made a few suggestions on these lines but like the present day preacher I will have to refer them to future college boys. I have children and grandchildren, but whether they will be able to throw more light on these dark subjects than I, time will tell. However, it ought soon to become plain to all that a cooperative society that would be world-wide in its aims is more to be desired than the present discordant era that has been marked with war, pestilence and famine, whereas the true aim should be the brotherhood of man, with a universal acknowledgement of the fatherhood of God. As a soldier who participated in the war for the preservation of our nation, I commend this little book to the consideration of those who desire their rights of free



speech and assembly under its Constitution in order that we may advocate and bring about "the greatest good to the greatest number."

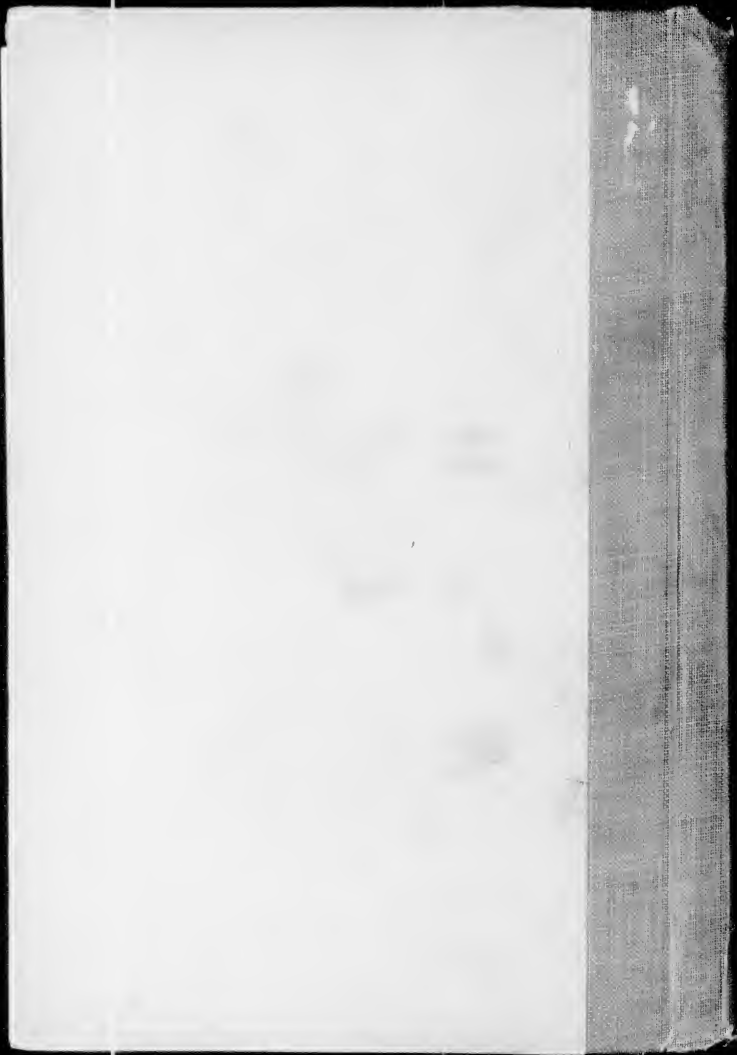
LOYD K. KISTLER,

Co. F, 208th Pa. Regt., Vol. Inf.,

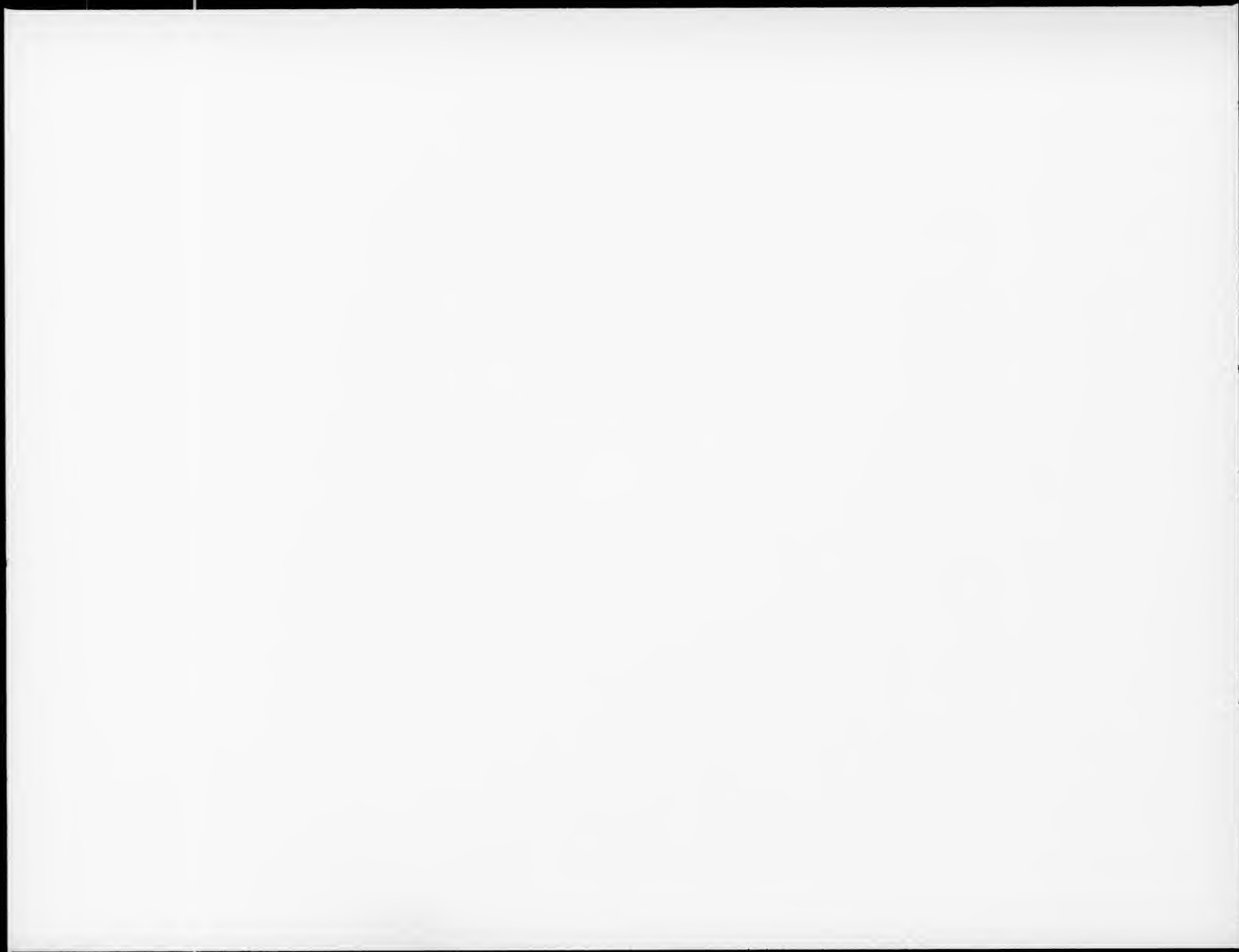
3rd Div., 9th Corps, Army of the Potomac.

Participated in the recapture of Fort Steadman, March 25th, 1865, an engagement viewed by General Grant and President Abraham Lincoln. I am a member of Post 260, G. A. R., of Waterville, Kansas.





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